

















# AN Universal History,

FROM THE  
Earliest Accounts to the Present Time.

Compiled from  
ORIGINAL AUTHORS.

Illustrated with  
CHARTS, MAPS, NOTES, &c.

AND  
A GENERAL INDEX to the Whole.

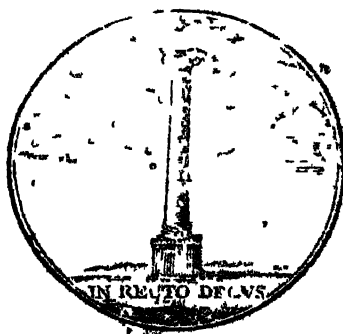
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ἱστορίας ἀρχαίαι ἐν χειρὶ καὶ ἐκδομένη ἐν αὐταῖς γὰρ ἐνέσται ἀνέκδοτος  
αὐτὴν ἑτέροις συνῆλθε ἰστορίαις. Basil Imp. ad Leon. fil.)

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V O L. XVIII.

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L O N D O N,

Printed for C. BATHURST, J. F. and C. RIVINGTON, A. HAMIL-  
TON, T. PAYNE, T. LONGMAN, S. CROWDER, B. LAW, T.  
BICKET, J. ROSSON, F. NEWBURY, G. ROBINSON, T. CAPPEL,  
J. and T. BOWLES, S. BARNARD, MURRAY, and W. FOX.

MDCCCXXI.



# C O N T E N T S

OF THE

## E I G H T E E N T H V O L U M E.

### C H A P. LXXXVII.

The History of the Turks, Tartars, and Moguls.

SECT I. The Antiquity, Power, Government, Laws,  
Religion, Customs, Language, Learning,  
and Disposition, of the ancient Turks,  
Tartars, and Moguls,

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A N

# Universal History,

FROM THE

Earliest Accounts to the Present Time.

C H A P. LXXXVII.

*The History of the Turks, Tartars, and Moguls.*

S E C T. I.

*The Antiquity, Power, Government, Laws, Religion, Customs, Language, Learning, and Disposition, of the ancient Turks, Tartars, and Moguls.*

THE Tartars were at first called Tatars, a name they deduced from their great ancestor Tatar Khân, of whom we shall soon have occasion to speak. The Moguls received their denomination from Mogul, Mongol, or, according to some, Mung'ul, brother to Tatar Khân. These princes founded two puissant empires in the East, which afterwards uniting, became a terror to all their neighbours. It has been observed, that the Tartars, settled both in Europe and Asia, still retain, as they have always done, among the neighbouring nations, their original appellation of Tatars.

*The Tartars deduced the name of Tatars from Tatar Khân.*

That the Moguls and Tartars were the descendents of Japhet, the eldest son of Noah, is almost universally agreed. The most learned and judicious writers of all nations, who

*The Moguls and Tartars descended from Japhet.*

\* Abu' Ghâzi Bahadur Khân's Genealogic Hist. of the Tatars, part i. chap. 3. and part ii. chap. 1. Mirkhond, D'Herbel. Biblioth. Orient. p. 597. 575.

## *The History of the Turks,*

have had a taste for Oriental literature, have assented to this notion; and the Tartars themselves are fully persuaded of the truth of it. The progeny of Magog, Meshech, and Tubal, planted both the Scythias, and consequently the country of the ancient Moguls and Tartars. Some traces of Magog appear in the word Mogli, the old name of the Muscovites and Tartars, which seems only a corruption or abbreviation of Magogli, the sons of Magog. The posterity of Meshech and Tubal we find denominated Moschi and Tibareni by Herodotus, who joins them together in the same manner that Moses and Ezekiel join Meshech and Tubal. The strict union and perfect harmony that reigned between them evidently appears from the former author, when he informs us, that they were armed in the same manner, and commanded by the same general, Ariomardus. As the Turks and Tartars were originally the same people, whatever is advanced concerning the first progenitors and early antiquities of the one, must be allowed to be, with the utmost propriety, applicable to those of the other <sup>b</sup>.

We may form some notion of the power of this nation from the military achievements of the ancient Scythians, as well as from the vast tract they inhabited. With regard to the latter, if the ancients are to be depended upon, it was most extensive and prodigious. But its limits we have already defined in <sup>a</sup> former part of this work, and shall consider them more minutely hereafter; so that there is no reason for us to be very particular on this head here. In general, however, it may be observed, that the people in view are supposed to have spread themselves at least over the two Scythias, the European and Asiatic Sarmatia, which some affirm to have appertained to the former countries, and Iberia. This very considerable part of the globe seems to have comprehended most of the Russian empire, Great and Little Tartary, Georgia, the Polish and Muscovian Ukraine, Lithuania, Poland, many provinces of Hungary and Transylvania, Wallachia, Moldavia, Bulgaria, besides some part at least of Finland, Lapland, and Sweden. The three last countries were very thinly, if at all, peopled, before the extinction of the Roman republic <sup>c</sup>.

But, though several of the ancients seem to have applied the name of Scythia to all those immense regions extending from the Hyperborean ocean, the sources of the Ister, the

<sup>b</sup> Mohammed Ebn Emir Khoandschah in Raoudhat Alfafa, vol. v. Khondemir in Khilassat Alakhbar. D'Herbel. Bibl. Orient. p. 897, & alib. Abu'l Ghâzi Bahadur Khân, ubi supra, par. i. cap. 2.  
<sup>c</sup> The. Sig. Bayer de Origin. Scythar. in Comment. Acad. Imperial. Petropolitana. tom. i. Petropoli, 1728.

Vistula, the Baltic, Euxine, and Caspian seas, to the farthest extremity of the East, known in their days, yet the proper or original Scythia was probably confined within much narrower bounds. For, when Darius Hytaspis undertook an expedition against the Scythians, about 514 years before the birth of Christ, their ancient dominions scarce exceeded the tract limited on the east by the Tanais, and on the west by the Borysthenes; though some of their colonies had passed the latter river, and advanced almost to the source of the Tyras. This may very justly be inferred from Herodotus, as has been observed by M. Bayer. Nay, that the Scythian territories were bounded even on the west by the Volga, called the Araxes by Onomacritus, Aristotle, and other Greek writers, in the reign of Phraortes king of Media, has been rendered extremely probable by that ingenious author. Before that time, the Cimmerians were undoubtedly separated from the Scythians by the Araxes, the Rha, or according to the modern appellation the Volga; for that these names denoted the same river, after what has been advanced by M. Bayer, will admit of no dispute. But then the Scythians, under the conduct of their king Madyes, seized upon the country before occupied by the Cimmerians, and pursued that nation into the Upper Asia, as from Herodotus will more fully appear.

It may be looked upon as highly probable, that both the present Turks and Tartars are descended from the Scythians of Aristæas Proconnesius, and the Scythian Nomades of Herodotus. Now, upon this supposition, the ancient Turks or Tartars can neither be considered as one of the earliest nations of antiquity, nor as occupying a tract for many ages of very considerable extent. For they scarce made any figure at all before the reign of Cyaxares king of the Medes, or the time of Ogus Khân, about 637 years before the birth of Christ, when they drove the Cimmerians from their territories bordering upon the Palus Mæotis into the Upper Asia. Nor could their primitive seat, upon the eastern bank of the Volga or Araxes, at that time have been very spacious or extensive; since it is well known, that they were then a people of little note, and in the vicinity of some nations who were pushing for unlimited empire. Nay, Scythia lay only between the 45th and 57th degrees of longitude, and the 47th and 55th degrees of north latitude, in the time of Herodotus. So that the Scythians can by no means be considered as a very formidable power, even when Herodotus first obliged the world with his history.

<sup>d</sup> Aristæas Proconnesius apud Herodot. lib. iv. ut & ipse Herodot. ibid. Th. Sig. Bayer, ubi supra, & in Chronolog. Scythic. p. 302. Petropoli, 1732.

We are told by that historian, that the first Scythian king did not live, at farthest, above a thousand years before Darius Hytaspis invaded Scythia, in the year before Christ 514. Now, considering that not only the Greeks, but all other ancient nations, placed events of remote antiquity too high, as has been demonstrated by Sir Isaac Newton, we may fairly suppose the first Scythian prince not to have preceded Darius Hytaspis above eight hundred years. And, as no considerable number of men could possibly have subsisted long together, without being formed into a regular society, and appointing some person or persons to preside over them, we may from hence presume, that the countries bordering upon the Palus Mæotis, as well as the Euxine and Caspian seas, were very thinly peopled, one thousand three hundred years before the commencement of the Christian era.

The Tartars in general at this day live in much the same manner as did their progenitors the ancient Scythians and Sarmatians: they rove about in hordes from one fruitful spot to another, without villages, towns, or any fixed habitations. This must be understood of the bulk of them; for some cantons, or tribes of the Tartars, are not destitute of towns, nor even considerable cities, such as, Cassa, Perekop, Oczakow, Otrar or Farab, Taraz, and Samarkand. Nor was such a roving disposition at first confined to the Tartars or Scythians; the descendants of Gomer, for many ages, passed their days, as we have great reason to believe, in the same manner.

*Turk the  
great an-  
cestor of  
the Turks,  
Tartars,  
&c.*

Notwithstanding the Tartars derive their name from Tartar Khân, yet they will not allow this to have been their primitive appellation. They pretend to be descended from Turk, the eldest son of Japhet, whom they call Japhis. Turk, according to them, was appointed by Japhis to be the sovereign head of his family, to which indeed he had a claim by the right of primogeniture. The Tartars, therefore, look upon themselves to be of a more noble extraction than the neighbouring people, whom they consider as descended from the other sons of Japhis. In consequence of this notion, they affirm themselves first to have gone under the appellation of Turks, which they derived from their great ancestor just mentioned. This name they seem to have retained till the time of Jenghiz Khân. But that prince having reduced all the tribes bearing the name of Turks under his obedience, they, with regard to their neighbours, gradually lost it, and were by them afterwards called Tartars. We say with regard to their neighbours, since the largest part of them have always denominated themselves Turks; nor do they allow, that any nation

nation but themselves have the least title to that denomination.

The name of Tartars was at first probably applied to one particular tribe, or hord of the Turkish nation, whose members seem to have been more considerable, warlike, and better known to the Asiatics, on account of their military exploits, than the rest, till the time of Jenghiz Khân. This was succeeded by that of Moguls, which prevailed but so long as the dominion of the people so called lasted over the southern provinces of Asia; when that expired, the former appellation took place again. It is observable, that Sharif al Edrisi, commonly called the Nubian geographer, makes no mention either of Moguls or Tartars; but intimates, that all the country at present going under the denomination of Eastern and Western Tartary, were peopled by different cantons of Turks. This is the more remarkable, as that author wrote but a little before the reign of Jenghiz Khân, about the year of Christ 1170. However, we hear of Tartars in other parts, as will be more particularly observed when, when we come to the modern history of that nation.

With regard to the government of the ancient Tartars, we must suppose it to have been the same, or nearly so, with that of the Scythians already described. It appears from Herodotus, that, in his days, the two principal tribes of the Scythians were under monarchical government; and that they had a great influence upon, if they did not absolutely govern, all the other tribes. This is perfectly agreeable to what we find advanced by the Tartar historian, who informs us, that Alanza Khân had twin-sons, the one called Tatar and the other Mogul, between whom, when his end approached, he divided his dominions. The regal families founded by these two khâns, according to the same author, ruled the ancient Turks, Tartars, and Moguls, for several generations; and at length formed a powerful and extensive empire. This testimony adds some weight to the authority of Herodotus, and is itself likewise supported, in the point before us, by that excellent historian.

As the Tartarian or Scythian Nomades, as far as can be collected from the ancients, greatly resembled the Numidians and Scenite Arabs in their form of government, their

\* Mohammed Ebn Emir Khoandschah & Khondemir, ubi sup. D'Herbel. Biblioth. Orient. ubi sup. Abu'l Ghazi Bahadur Khan's Genealogic. Hist. of the Tat. vol. i. part i. chap. 2. See also vol. ii. sect. 2.

† Sharif Al Edrisi, Abu'l Ghazi Bahadur Khan, ubi sup. vol. ii. sect. 2. ‡ Herodot. lib. iv. Abu'l Ghazi Bahadur Khan, ubi supra, vol. i. part i. chap. 3, &c.

civil and political institutions, we need not expatiate upon this topic here. After this observation, our readers will naturally suppose, that the Tartarean khans were originally vested with an authority similar to that of the Numidian phylarchs, and Arab emirs. This seems likewise to be confirmed by Herodotus, and by what we have said down in the history of the Scythians. From hence it appears, that seven or eight Scythian cantons were governed by their respective princes, or khâns, before the time of Darius Hystaspis; and consequently that they had either always asserted their independency, or shaken off the yoke of the royal Scythians before that prince's accession to the Persian throne. Since, therefore, Darius Hystaspis entered upon his reign after the declension of the monarchy, or monarchies, erected by the twin-brothers Tatar Khân and Mogul Khân, those princes undoubtedly flourished a considerable time before the foundation of the Persian empire, though the particular age in which they lived we cannot, with any tolerable degree of precision, pretend to ascertain.

*Laws.*

Some of the principal customs prevailing among the Scythians, or ancient Tartars, not, hitherto mentioned, that had the appearance of laws, our readers will not be displeased to find here. 1. The Scythian kings were obliged to take all possible care of a golden plough, yoke, ax, and bowl, that fell down from heaven into Scythia in the reign of Lipoxais, Apoxais, and Colaxais, the sons of Targitaus, the first king of Scythia. 2. The Scythian princes, by virtue of their office, assisted annually at the magnificent sacrifices offered to those holy instruments, which their subjects doubtless considered in the same light that other Sabians did their images, or even the celestial bodies themselves. 3. The Argippæans were looked upon as sacred by all the other Scythians; so that whoever fled into their territories, though on account of some enormous crime, was allowed to live under their protection. 4. The differences that arose among the other Scythian cantons were, for the most part, referred to the arbitration of this people, who were so mild and pacific, that they had no arms of any kind among them. 5. It was a political maxim in Scythia not to permit any foreigner, who retired thither, to return to his native country. 6. The Agathyrsians, a luxurious nation abounding in gold, had their women in common; which they imagined would promote concord, unanimity, and mutual benevolence, among them. There were probably other customs in Scythia that had the force of laws, which we may possibly take notice of, when we come to the

the modern history of the Russians, Tartars, Kalmucks, and Chinese<sup>b</sup>.

It has been already observed, that the ancestors of the Tartars were immersed in idolatry, and that they worshipped some of the principal Greek and Roman deities. To Hercules, likewise, in common with the Greeks, Romans, Phœnicians, and Egyptians, they paid divine honours. As they were nearly related to the Germans, they seem to have carried about with them, in their covered waggons, those small images representing certain gods held in great veneration by that people. The celebrated deity Zamolxis, was probably worshipped by the Scythians, or ancient Tartars, as well as the Thracians, on account of the salutary laws he enacted. The hideous idols, that serve at present for objects of adoration to some of the pagan Tartars and Chinese, seem to have been deduced from the monstrous hieroglyphic figures by which the ancient Egyptians represented their false deities. Nor are those of the Indians and Japanese to be derived from a different source.

To the customs of the people under consideration, touched upon in the history of the Scythians, it may not be amiss to add the following. 1. When the Scythians caroused, they sounded the strings of their bows, in order to rouse their minds, and prevent them from being dissolved in debauchery. 2. If the person who guarded the holy golden instruments above mentioned, which the regal Scythians considered as their palladium, happened to fall asleep upon the grand festival in the open air, his death was expected soon; and therefore he had a present made him of as much land as he could traverse on horseback in a day. 3. The Issedonians, Arimaspians, and other neighbouring cantons, were perpetually committing hostilities in each other's dominions. 4. The Callipedes and Alazons lived upon wheat, onions, garlick, lentils, and millet, in which they differed from the neighbouring Scythian tribes. 5. Some cantons occupying a tract to the east of the Borysthenes, applied themselves to agriculture; but behind them, in an eastern direction, say others whose sole employ consisted in taking care of their flocks. 6. The royal Scythians, whose territories were separated from those of the last mentioned tribes by the river Gerrhus, looked upon all their neighbours as slaves, and seem to have exercised, at least for several ages, a sort of sovereign authority over them. 7. The Thyssagetes and Jyrcians spent their time in hunting, and lived entirely upon venison: the latter, at-

<sup>b</sup> Herodot. ubi sup. Strab. pass.



- tended by dogs and horses trained up for that purpose, having discovered their game from a tree, let fly their arrows at them, and then pursued the chase. 8. The Argippæans used for food the fruit of a tree called ponticon, not unlike a bean: out of this they squeezed a thick blackish liquor, going among them under the name of aschy, which they drank mixed with milk, at the same time making a sort of cakes of the more solid part. 9. The Argippæans slept in winter under trees, covered with a strong white cloth, and, in summer, under those trees without any covering at all. 10. The ancestors of the Tartars had such an aversion to swine, that they would permit none to be produced among them. 11. Though the greatest part of the Scythians contemned every species of wealth, yet the Agathyrrians were a luxurious tribe, and had their garments richly adorned with gold. 12. The Androphagi and Melanchlanians were a sort of Scythians that fed upon human flesh; the former being perfect savages so late as the age of Herodotus, and the latter deducing their name from the black colour of the cloaths they always wore. 13. The Budians, a large and populous nation, according to that author, lived almost upon a fish called by the Greeks *phsip*, which we apprehend to be the pediculus of Gaza. 14. Some of the Massagetes clothed themselves with the skins of sea-calves, and others with the bark of trees. 15. The Scythians generally castrated their horses, that they might manage them with the greater ease. For though these beasts were small, yet they were exceeding headstrong, and full of fire. 16. The ancient Tartars frequently hunted stags and wild boars in the marshy grounds; but goats and wild asses in the spacious and open plains. 17. In their wars, they, for the most part, preferred the use of mares to that of horses; the former not being obliged to stand still when they urined, as we learn from Pliny and Solinus. 18. They sometimes, in an engagement, held their bows in their right hands, and sometimes in their left; and could discharge their arrows upon the enemy, either facing them, or flying from them. 19. When they found themselves obliged to sustain hunger for some time, they tied broad girdles round their waists, believing that this rendered fasting less disagreeable to them. 20. The Scythian Nomades, inhabiting the tract between the Tanais and the Borysthenes, lived for the most part in waggons, the lesser sort of which had four wheels, and the larger six. These contained within them houses made of clay, some of which had one, and others three little rooms, that were occupied chiefly by women, the men riding generally on horseback. The smaller waggons were drawn by four

four oxen, and the larger by six. 21. Many of the lower sort of Scythians lived upon horse-flesh and mares-milk, as do at present a great part of the vulgar among the Tartars. And that the Moguls used this sort of diet in the time of Ogus Khan, we learn from the Tartar historian. 22. Many of the Scythians so enervated themselves by being perpetually on horseback, that they were incapable of propagating their species; and, when this happened, they put on the female habit. 23. Those persons who had lost their manhood, most of whom were of the higher rank, were greatly revered by the common people, and acquired great wealth by their predictions. 24. The Scythians that were almost constantly on horseback wore breeches that reached down to their ankles, as many of the Turks and Tartars do at present; and shoes made of the sappy part, or interior bark of trees: which sort of shoes are still used by the Russians and Lithuanians. 25. Drunkenness was a very fashionable vice among them, according to the Greek writers. And the Persians gave them, from that vice, the name of *Sacæ*, or *Sakai*, which in Persic signified a *glutton* and a *drunkard*. 26. They wore exceeding long hair, which Aristotle ascribes to the moisture of their climate; but Lucian thinks, that they considered such hair as an ornament. 27. Some of the Scythian hords, or cantons, had houses, and even towns, consisting entirely of wood. This custom has prevailed among the Russians, of which the city of Moscow, their metropolis, is a flagrant instance, and several of the Tartarian nations inhabiting the northern parts of Asia, even to this day<sup>1</sup>.

The language of Scythia, or ancient Tartary, taken in its most extensive acceptation, must have been split into a great variety of dialects. Herodotus informs us, that the tract between the country of the Arginæans and the Borysthenes, a small part of Tartary only, was inhabited by people that spoke seven different languages; and that the Arginæans had another also peculiar to themselves. Hence we may imagine, that there must have been a prodigious number of such dialects spoken in so large a part of the habitable world as we are at present considering. That there was a great affinity between the ancient Turkish, Tartarian, and

*Language.*

<sup>1</sup> Herodot. ubi supra, & alib. Plin. lib. vii. cap. 2. lib. viii. cap. 42. & alib. pass. Plutarch. Conjugal. Præcept. vol. ii. p. 133. in Apophthegm. vol. ii. p. 174. Plat. de Legib. lib. vii. p. 571. Ed. Henrici Petri & alib. Ælius Dionysius apud Eustath. lib. c. p. 916. Grotii Excerpt. ex Tragediis & Comædiis Græc. p. 642. Abul Ghazi Bahadur Khan's Genealogic. Hist. of the Tat. part ii. chap. 2, 3.

Gothic languages, has been evinced by M. Strahlenberg; and that these all, as to their first and original words, agreed very well with the Hebrew, Chaldee, and Arabic tongues, or rather were deducible from them, has been rendered extremely probable by the same ingenious author. Olaus Rudbeckius, Philippus Massonius, and Ludovicus Thomassinus, have also set this point in the clearest light. Nothing can be a fuller demonstration of the truth of this opinion, than the surprising resemblance many of the Gothic and Tartarian primitive roots, which were used before any grammars, or artificial refinements of language, appeared in the world, bear to the corresponding terms in the Hebrew, Chaldee, Syriac, and Arabic tongues<sup>k</sup>.

*Letter.*

Whether or no the ancient Tartars had any alphabetic characters in use among them, we shall not take upon us to determine, as both sides of the question have been espoused by the learned. But we cannot help thinking, that those are in the right, who have endeavoured to maintain the affirmative. For that such characters were used among the Scythians in very early times, has not only been rendered probable by Franciscus Fôris Otrókocsi, but also by a very ancient tradition still prevailing among the Hungarians, according to Joannes Tfetsius. And we have this very Scythian alphabet exhibited to us by the famous Matthias Belius, who has taken great pains, not without success, to demonstrate the antiquity of it. To omit other arguments that occur, its letters were drawn from the right hand to the left, after the Oriental manner; which will not a little prejudice all the learned part of our readers in favour of what has been advanced by Tfetsius and Otrókocsi. Even some manuscripts written in the old Hunno-Scythian character are said to be still preserved by the Szekelyi, or original Scythians of Transylvania. That the ancient Scythians, or Tartars (H), had also a symbolic or hieroglyphic

<sup>k</sup> M. Von Strahlenberg's *Introduct.* sect. 4. p. 59—73. Olaus Rudbeck. *Ighthyolog. Bælic. par. prim. de Ave Selau, &c.* Upsalis, 1705. Ludov. Thomassin. *Glossar. Univers. Hebr. Paris.* 1697.

(H) This seems farther to appear from the hieroglyphic characters found near the source of the river Irbyth, which have been copied by M. Von Strahlenberg. The Irbyth is a little river, near a small town in Siberia of the same name, which discharges itself into the Nytza,

as that does into the Tura, between the cities of Japantzin and Tumen. Such characters are also found in other parts of Siberia, particularly near the river Pyschma; but we remember not to have seen any of them yet explained by the learned.

character,

character, may be inferred from Clemens Alexandrinus and Herodotus. This may be collected from a Hunno-Scythian manuscript still extant at Florence, according to Zamofcius. For a full and ample account of the origin, antiquity, nature, powers, and forms of all the alphabetic characters used at present by the principal Tartarian nations, we must beg leave to refer our curious readers to the learned M. Bayer, whose labours on this head can never meet with too great applause. It seems probable from Herodotus, that neither the Scythians, nor the Thracians, were unacquainted with the Assyrian letters; as also that the old Persic language was nearly allied to, if it was not entirely the same with the Assyrian<sup>1</sup>.

Few of the Tartars or Moguls cultivated any branch of *Learning*. Literature before the reign of Jenghiz Khân; but after that period several Tartars made a considerable figure in the learned world. However, we are not to suppose that all the ancient Scythians were totally void of science. That they had some knowledge of the medicinal virtues of plants, appears from Pliny. Anacharsis, Abaris, and other native Scythians, were famous, even among the Greeks themselves, for their temperance, justice, wisdom, and profound erudition. Nor were they wholly unacquainted with the nature of poisons, as may be inferred both from Aristotle and Pliny: the former, as well as the latter of those authors, informs us, that they dipped their arrows in a poison prepared for that purpose, which infallibly proved mortal. This poison was a composition prepared in the following manner: the Scythians took several female vipers, when bringing forth their young, killed them, and let their bodies corrupt for several days. Then they put a certain quantity of human blood into a pot, and buried it in a dunghill for some time; afterwards, when this was reduced to a proper state of corruption, they took off the watery or serous part, and mixed it with the liquor drawn from the putrefied carcases of the vipers. Whence the knowledge of this virulent poison came to them, we are not informed; but they probably received it from the Indian Brahmans. The Scythians, according to Pliny, were likewise supplied with an antidote against the venom or poison

<sup>1</sup> Francisc. Foris Otrোকci Origin. Hungar. p. 1. cap. 7. et alib. Jo. Tsetsius de Rect. Hungaricè scribendi & loquendi Rat. p. 1. f. 2. Mat. Belius de Vet. Lit. Hunno-Scythic. sect. 2. p. 24, 30. Lipsiæ, 1718. Zamofcius apud Matthiam Belium ubi supra, p. 59, 60, 61. ut & ipse Matthias Belius, ibid. Th. Sig. Bayer, Element. Literatur. Brahmanic. Tangutan. Mungalic. in Comment. Academ. Scient. Imperial. Petropoliti. tom. iii. p. 389—423. Petropoli, 1732. & tom. iv. p. 289, 290, 291, &c. Petropoli, 1735.

of serpents by those animals themselves: for he tells us, that they took stones out of the heads of some of them, which proved a sovereign remedy for any disorders proceeding from thence. This we take to be the present *pedra de cobra* of the Portuguese, and *la pietra di cobra* of the Italians, sent by some of the missionaries into Europe. That this wonderful stone has the virtues ascribed to it, we think, cannot well be denied. The natural stone must be undoubtedly the most efficacious remedy. But a factitious one resembling it, composed only by the Brahmins, is likewise very famous. From this incident it seems to appear, that the Brahmins, and consequently the Egyptian theology propagated by them all over the East, had considerable influence in Scythia<sup>m</sup>.

*Disposition.* With regard to the genius and disposition of the ancient Tartars, after what has been observed of the Scythians, we have not much to say. Some of them have been represented as sublimely virtuous, whilst others have been handed down to us in a quite different light, by the Greek historians. Their justice, temperance, contempt of riches, prudence, and frugality, have been celebrated by Æschylus, Chœrilus, Ephorus, and Strabo; but they have been as much decried for their inhuman cruelty and ferocity by Apollonius, Diodorus Siculus, Ovid, Melæ, Pliny, and Lucian. They have also been accused of the greatest insolence, and a variety of the blackest crimes, by Herodotus, Clearchus, Lyciscus, and others. But such contradictory relations may be accounted for, if we consider how vast a tract was comprehended under the name of Scythia, and what a number of nations or tribes, differing in many particulars from one another, inhabited it. Besides, they might have been of different dispositions in different periods of time; and that this was really the case, has been intimated by Strabo. That author insinuates, that they had anciently been famous for their justice, continence, and frugality; but had been debauched a little before his time by the Greeks and Romans. Be this as it may, the progenitors of the Tartars, in the remoter ages, were so extremely rude and barbarous, that by the term Tartarus, the Romans seem to have alluded to them. The northern part of Scythia has been considered by Pliny and Solinus as the most for-

<sup>m</sup> Plin. Nat. Hist. lib. xxvi. cap. 14. sect. 87. Edit. Hard. Parisiis, 1723. lib. xxvii. cap. 4. & lib. xxv. cap. 8. P. Michael Boim. in Flora Sinenf. apud Athan. Kircher in Chin. illustrat. p. 80, 81. ut & 1056 Athan. Kircher. ibid. P. Giusep. Petrucc. & Aust. anonym. in Descrizione delle Virtù della Pietra di Cobra, &c. In Bologna,

lorn, dark, and dismal part of the terraqueous globe. The Nubjan geographer represents the land of Jagog and Magog, as well as the sea bordering upon it, as covered with eternal darkness; which exactly corresponds with the notion that has ever been entertained of hell. Nor do the ancients seem to have understood any thing else primarily by the word Tartarus, than the thick, dark, caliginous air about the poles, though they afterwards applied it to the country itself that was covered with so gross and noisome an atmosphere. Some authors have not scrupled to charge the Scythians with atheism. But no one will believe this, who maturely weighs what has been here advanced, or pays the least regard to the testimony of Herodotus<sup>a</sup>.

S E C T. II.

*The History of the Turks, Tartars, and Moguls, from their Origin to the Time of Jenghiz Khan.*

THAT Japhet was the great progenitor of the Turks, Tartars, and Moguls, seems to be a point almost universally agreed upon by the learned. Those who suppose the ancient Scythians to have been originally a colony detached from Armenia, must necessarily assent to that notion, as has been already observed; and yet these are the only persons who appear in the least to differ from the most generally received opinion. M. Bayer supposes Gog to have been the father of the Scythians, and Magog the progenitor of a people expelled by the Scythians from the country they afterwards possessed. But no regard, as we apprehend, is due to such a supposition: for, in the first place, Gog and Magog are words that seem nearly allied; and in the next, Gog is represented as the prince of Meshech and Tubal, brothers to Magog. From whence we may infer, that Gog was either some king or people of the descendants of Meshech and Tubal, bordering upon, or rather intermixed with, the sons of Magog. Father Calmet sets this point in a very clear light. Be that as it may, M. Bayer must allow, that the Scythians, or ancient Tartars, are descended from Japhet, such a concession being the natural consequence of his favourite hypothesis.

*The Turks, Tartars, and Moguls, of the house of Japhet.*

<sup>a</sup> Æschylus apud Strabon. lib. vii. Apollodor. apud Strabon. lib. vii. Diod. Sic. lib. iv. Plin. lib. vi. Herodot. lib. iv. Clearchus Solensis apud Athenæum, p. 524. Lyciscus Acarnan. apud Polybium, p. 789. Sharif Al Edrisi in clim. vii. par. 1. Th. Sig. Bayer. Commentar. Origin. Sinicar. p. 307. 309. Petrop. 1750.

*The Tartars themselves deduce their origin from Turk the son of Japhet.*

The Tartars themselves deduce their origin from Japhet, or, as they call him, Japhis. Nui, say they, sent his eldest son Ham to people the Indies, his second son Sam to inhabit the country of Iran, and his youngest son Japhis to settle his family in the territory of Kuttup Shamach. Some of the Tartars have considered Japhis as a prophet, but others only as a common person. They tell us, that after he had quitted the mountain where the ark rested, he took up his habitation about the rivers Atell and Jaigick, and lived about two hundred and fifty years. The sons that survived him, according to the Tartar tradition, were, Turk, Chars, Sacklap, Ruls, Maninach, Zwin, Camari, and Tarich. Mirkhond and Khondemir, in agreement with the sacred historian, make Japhet, or, as they call him, Japheth Ben Nouh, the eldest son of Noah. They also affirm, that, after the ark had rested upon the mountain of Giudi, in Armenia, his father gave him all the countries lying to the east and north of that province. Many of the Orientals believe, that Japhet had the following sons: Gin, Tchin, or Sin, the father of the Chinese; Seclab, the progenitor of the Sclavonians; Manschuge, from whom came the Goths or Scythians called Jagiuge and Magiuge; Gomari, the Gomer of Moses; Turk, from whom descended the Turks, Tartars, and Moguls; Khalage; Khozar; Ruls, the great ancestor of the Russians; Sussan, or Soussian; Ghaz, or Gaz; and Tarage, the founder of the Turcoman nation. The Turkish writer Saadi, in great repute among his countrymen, likewise deduces the Ottoman or Othman family, and consequently the nation to which it belongs, from the house of Japhet.

*Turk succeeds his father Japhet.*

Turk, according to the Orientals, received the surname of Jafeth Oglan, or Japhis Oglani, i. e. *the son of Japhet*, from his father, who also appointed him to bear the chief rule in his family, after his death. As Turk was a man of a superior genius, he invented many of the conveniences of life, made himself tents, and fixed his residence in a place known at present by the name of Isackkoll. He governed his family and subjects many years, with great justice, prudence, and moderation. According to Mirkhond and Khondemir, he at first settled upon a most delicious spot of ground, called afterwards by the Moguls Silenkai, and by the Arabs Siluk; taught his people to erect that sort of huts, called by the Persians khargiah; and formed a body of salutary laws for the use of his descendants. These laws, known by

\* Abu'l Ghazi Bahadur Khan's Genealog. Hist. of the Tart. par. i. chap. 21. Lond. 1730. Vid. & D'Herbel. Biblioth. Oriental. p. 470. & p. 297.

the appellation of Jassa and Jassak among the Moguls, were renewed and augmented by Jenghiz Khân. We are informed by the Tartars, that Turk had four sons, namely, Taunak, Zakals, Bersazar, and Amlak; but some Oriental writers mention these five, Ilmingeh, Toutek, Jenghel, Bafegia or Barfegia, Pir Scheher, and Ilak or Imlak. From him the country in which he fixed himself was named Turkestan, and his subjects Turks. The Tartar historian gives us no account of his age when he died; but other eastern authors say, that he lived two hundred and forty years, and was contemporary with Kejomaras, or Cajoumaras, the first king of Persia, of the dynasty of the Pischadians.

Taunak, who succeeded his father Turk, became a very rich and ingenious prince. Besides many other inventions, highly advantageous to society, he discovered the use of salt. Abu'l Ghazi Bahadur Khân makes him also contemporary with Kejomaras, and affirms him to have lived two hundred and forty years. According to the later eastern writers, this prince could have had only three brothers, the whole posterity of Turk being divided into four large tribes, denominated the ordas of Erlat, Gialair, Kaugin, and Berlas or Perlas; of the last of which was the famous Timur Beg. This division, however, remained only till the time of Ogus Khân, when a new one was introduced. But this last seems to have been nothing more than a subdivision of every orda or horde into four lesser tribes. For if this, had not been the case, how could any eastern historian, with any colour of reason, pretend to deduce the family of Timur Beg from the tribe or orda of Berlas?

Jelza Khân ascended the throne after his father Taunak, who appointed him his successor. He reigned many years, but we find nothing memorable related of him: the Tartars themselves have no traditions that relate to any remarkable occurrences which happened in his reign.

Dibbakui Khân, after his father Jelza Khân's decease, was recognized king of the Turks. He had been declared presumptive heir to the crown, before the death of Jelza Khân; and, after a long reign, disposed of the succession to his son Kajuk Khân.

Kajuk Khân had a long and prosperous reign. He seems to have gone under the name of Gaiuk Khân amongst some

\* Abu'l Ghazi Bahadur Khan, ubi supra. Moham. Ebn Emir Khoandsch. Gaiathed. Ebn Hamamed. ubi sup. Ahmed Ebn Arabshaw in Vit. Tim. Beg. † Abu'l Ghazi Bahadur Khan, & Moham. Ebn Emir Khoandsch. ubi sup.



of the Oriental historians. The same writers likewise call his father Ilmingé Khân, and intimate that he governed his people by the laws, or political institutions, framed by Türk. Kajuk Khân arrived at an extreme old age, and was succeeded by his son Alanza Khân.

*Alanza  
Khân.*

Some of the Eastern authors give Alanza Khân the name of Alingeh, or Ilingeh Khân. His subjects, whilst he reigned, wallowed in luxury, and a profusion of all kinds of delights. This enervated and debauched their minds, drew them into a variety of vices, and at last fixed them in idolatry. Alanza Khân, having twin-sons, Tatar and Mogul, or more properly Mung'l, divided his dominions between them, a little before his decease.

*Tartars  
descended  
from Tatar  
Khân, and  
the Moguls  
from Mo-  
gul Khan.*

From Tatar Khân the Tartars or Tartars derived their name, as the Moguls did theirs from Mogul or Mung'l Khân. These two branches of Turks, being thus rendered independent on one another, formed two considerable empires, which, according to Abu'l Ghazi Babadur Khân, flourished for several generations. As our readers will expect to meet with something relative to those empires here, we shall beg leave to give concise and distinct accounts of them both, beginning with that of the Tartars.

*Tatar  
Khân.*

Tatar Khân, the son of Alanza Khân, attained a good old age, and governed his subjects many years. But all the remarkable occurrences of his reign, if any then happened, have been long since buried in oblivion.

*Buka  
Khân.*

Buka Khân succeeded his father Tatar Khân, and had likewise a pretty long reign. But nothing of moment concerning him is to be met with, either in Mirkhond or the Tartar historian.

*Jalanza  
Khân.*

After the death of Buka Khân, his son Jalanza Khân took into his hands the reigns of government; but we find nothing memorable related of him.

*Ettala  
Khân.*

Ettala, or, according to Mirkhond, Issali Khân, succeeded his father Jalanza Khan. Mirkhond calls this last prince Bilingheh Khân; but has transmitted to us nothing remarkable, either of him or his son.

*Attaisir  
Khân.*

Attaisir, or Akfur Khân, came after Ettala Khân, and was engaged in bloody wars; but what success attended him therein is not known.

*Ordu  
Khân.*

After the death of Attaisir Khân, his son Orda, or Ordu Khân, came to the Tartar throne. He had a long pacific reign, and died regretted by his subjects.

*Baydu  
Khân.*

Baydu Khân entered upon the government after his father Orda Khân, and possessed his dominions many years in peace; but, towards the close of his reign, engaged in a

war

war with the Moguls or Mungals. This war he did not finish, but left the conclusion of it to his son Siuntz Khân<sup>1</sup>.

Siuntz Khân met with bad success in the beginning of his reign, being frequently defeated by Il Khân, emperor of the Moguls. These misfortunes induced him to enter into an alliance with the khân of the Kergis, a potent prince, by virtue of which he was supplied with a large body of auxiliary troops. Notwithstanding this accession of strength, he found himself incapable of making head against Il Khân, who commanded a very formidable well-disciplined army. Siuntz Khân therefore, by inspiring all the neighbouring princes with a jealousy of the overgrown power of Il Khân, prevailed upon them to unite their forces with those of the Tartars against him. When they had assembled all their troops, they attacked Il Khân in his intrenchments; but were vigorously repulsed. They therefore, after some repeated attacks, that proved ineffectual, threw away their arms, and feigned a precipitate flight: this gave them an opportunity of drawing the Moguls out of their intrenchments into an ambuscade, which Siuntz Khân had before prepared for them; the consequences of which were, the total ruin of Il Khân's army, and the utter subversion of the empire of the Moguls.

2. Mogul, or Mung'l Khân, was the first monarch of the Moguls, who received their denomination from him. He was a prince of a very melancholy disposition, from which circumstance he deduced his name, *Mung* in the Tartarian language signifying *melancholy*. He reigned a long time, and at his death left four sons, Kara Khân, Auwas or Azer Khân, Khauwas or Ghez Khan, and Khavar or Or Khân. We are told, that in a direct line from the eldest of these sons descended the famous Jenghis Khân.

Kara Khân, after his father's death, by the right of primogeniture, came to the empire, and was a very powerful prince. During the summer, he made his abode about the mountains of Ar-tag and Car-tag, called at present Uluk-tag and Kitzik-tag. In the winter he held his residence upon the banks of the river Sirr, at the foot of the mountains, which are to the north of that river. The Tartars tell us, that in his time the true religion was banished out of the world, and idolatry substituted in its place. However, his son Ogus, or Ogus Khân, worshipped the true God; abandoned two wives, because he could not prevail upon them to depart from idolatry, and married a third,

<sup>1</sup> Abu'l Ghazi Bahadur Khân, ubi sup. cap. 3.

that embraced his own religion. Kara Khân, informed of these proceedings, by the advice of several Mogul lords assembled a body of troops, in order to surprise Ogus, and put him to death, as he was hunting, without any noise. But Ogus's beloved wife being apprised of this resolution, found an opportunity of acquainting her husband with his father's design. Upon which Ogus drew together some forces, amongst which were several of his relations, who were fallen much below the grandeur of their birth: to these he gave the surname of Vigurs, or *Audharics*. In the mean time, Kara Khân, being advanced with a powerful army, engaged his son Ogus; but was overthrown, notwithstanding the superior number of his troops. The khân had his head pierced by an arrow in the action, of which wound he soon after died\*.

**Ogus Khân.** Ogus, or Oguz Khân, being advanced to the throne, caused an order to be published, that every one should embrace the true religion. Those who readily obeyed this order, he heaped favours upon; but as many of the idolaters as could be met with, he put to the sword. However, some of them retired into the dominions of the khân of the Tartars, who then resided in the neighbourhood of Dsurdut, situated towards the frontiers of Khathai or Kitay. The Tartar khan, taking these fugitives under his protection, was defeated in a general action by Ogus Khân, who took such an immense quantity of plunder in the Tartarian territories, that it would not have been possible to carry it off, had not one of his soldiers on this occasion invented chariots: These chariots or carriages the Moguls at that time called kunneck, and the author of the invention Kankli; from whence the whole tribe known by the name of Kankli, or Kanghai, is said to be sprung.

*He subdues  
the people  
of Kitay,  
and other  
nations.*

According to the Tartar historian, Ogus Khân, after a war which lasted seventy-two years, obliged all his neighbours to submit to him, and to resume the true religion. Then he reduced the whole empire of Kitay or Kathay, the city of Dsurdut, the kingdom of Tangut, and Cara Kitay. But upon the sea-coasts, among the mountains behind Kathay, he was repulsed by Itburak or Itborak Khân, and forced to post himself in an advantageous camp between two great rivers, in order to secure himself against a surprise. As Ogus Khân, and his chief officers, were attended by their wives in this expedition, one of those ladies, whose husband was killed in the late action, being big with child, found herself obliged to retire into an old

\* Abu'l Ghazi Bahadur Khân, par. ii. cap. 4.

hollow tree, when her pains came upon her, and was there delivered of a son. The khân, being informed of this circumstance, gave the child the name of Kipzak, which in the ancient Turkish signified *a hollow tree*. When this boy arrived at a proper age, Ogus Khân sent him with a considerable army against the Vrusles, Vlaks, Madfahrs, and Bashkirs, who inhabited the banks of the rivers Tin, Atell, and Jaigick. These people he subdued, and reigned thirty years in that country. From (I) this Kipzak is descended that tribe, which has all along gone under the denomination of Kipzaks, Cabgiaks, Kiptchaks, or Kipjahs.<sup>1</sup> Seventeen years after this event, Ogus Khân attacked Itburak, or Itborak Khân a second time, entirely defeated him, put him to death, and then made himself master of all his dominions. He also seized upon the towns of Sairam and Tashkant; and sent his son with a large detachment to subdue Turkestan and Andidsan, which service having effected, he rejoined his father, after having spent six months in the expedition. After this junction, Ogus Khân reduced Samarkand and Great Bukharia. Then he possessed himself of Balk or Balkhe, and about the middle of winter advanced to the town of Khor. But a vast quantity of snow having fallen, his troops sustained infinite fatigues. However, after the reduction of Khor, he continued his march, giving the strictest orders, that none of his men should stay behind upon any pretence whatsoever. But, at the approach of the spring, making a review of his army, he found many of his men missing, who, however, arrived some days after this review. Upon their arrival, he demanded the reason why they had not kept up with the rest of his troops: they answered, that having marched at first a little more leisurely than his other men, there fell so much snow in one night, that they could not possibly rejoin them. They added, that as all their horses and camels had died, they could not possibly till that time appear before him. The khân, in memory of this accident, gave them the surname of Karlik, that word in the old Turkish or Tar-

*He farther extends his conquests.*

<sup>1</sup> Idem ibid. Vid. etiam D'Herbel. Biblioth. Orient. p. 248.

(I) Kipzak, Cabgiak, Kiptchak, or Kipjah, and his posterity, seated themselves in a part of the great plain lying to the north of the Caspian sea. These Tartars have retained the name of their great ancestor Kipzak or Kipjah, to this very day: their country is at present called, both in Turkish and Persian, Dasht Kipzak or Kipjah, the Plain of Kipzak or Kipjah (1).

(1) D'Herbel. Biblioth. Orient. p. 222.

tarian language signifying *snow*: and from these people it is, that the Karliks deduce their origin.

*He takes  
Cushmir.*

Ogus Khân arriving in the neighbourhood of Cashmir, a famous city to the north of Indostan, found Jagma, the khân of that town, prepared to give him a proper reception. That prince having received intelligence of the khân's march, had possessed the avenues of the mountains, and the banks of the rivers which are about Cashmir; by which means he gave a check to the progress of the Mogul arms for a whole year. But at last Ogus Khân surmounted all difficulties, defeated Jagma's troops, took Cashmir, and put the greatest part of the inhabitants, together with the khân himself, to the sword. After which the Mogul monarch returned by the way of Badagshan and Samarkand into his own dominions<sup>a</sup>.

*He under-  
takes an  
expedition  
against  
Iran.*

Some time after, taking a resolution to invade Iran, he commanded his men to amass a large quantity of provisions, and make all the proper dispositions for a long march. Then setting forward with his numerous forces, he was joined at the town of Talash, by some stragglers, who had staid behind in the late Indian expedition. Having asked one of these, how it came to pass that they did not arrive sooner; he answered, that their horses in general, and his own in particular, had been quite spent: he added, that his wife being delivered on the road, and so reduced with hunger, that she had no milk wherewith to nourish her child, he killed some game for her support, that she might be capable of giving her infant suck. The khân furnished him with a horse and provisions, permitted him to return home, and in memory of that event gave him the name of Kall-atz, *kall* in ancient Turkish signifying to *sit* or *stay behind*, and *atz* denoting *hungry*. The posterity of Kall-atz have since that time increased to such a degree, that there are at present several very numerous branches of them<sup>a</sup>.

*He takes  
many cities  
of Iran,  
Armenia,  
&c.*

Ogus Khân, entering Iran, found that country greatly embroiled. Kejomagas, the first king of Iran, being dead, and his successor Hukhang then under age, the nobles of the kingdom (taking advantage of this prince's minority) waged war among themselves. These dissensions greatly facilitated the reduction of Khorassan by Ogus Khân. From thence he moved towards the cities of Irâk, Aderbayagjan, and Armenia; some of which he took by force, and others by capitulation. At the city of Sham, he ordered one of his most faithful attendants to bury privately a golden bow

<sup>a</sup> Abu'l Ghazi Bahadur Khan, ubi sup.    <sup>a</sup> Idem ibid. See also the Introduction of M. Von Strahlenberg, p. 65.

in the easterly part of the neighbouring forest; but in such a manner, that only an exceeding small part of it could be seen: he commanded the same person to bury, in the like manner, three golden arrows, on the west side of the same forest. A year after, he sent his three eldest sons, Kiun, or the *Sun*; Ay, or the *Moon*; and Juldus, or the *Star*; to hunt on the east side of the aforesaid forest, with orders to bring him whatever they found therein: then he dispatched his three younger sons, with orders to repair to the chace, but on the west side only. The first of these had the appellation of Kuck, or the *Heaven*; the second that of Tag, or the *Mountain*; and the third that of Zenghiz, or the *Sea*. The former, besides a large quantity of game, brought with them, at their return, the golden bow they had found; and the latter the three golden arrows, likewise with much game. The khán, having caused the game to be dressed, and added many other dishes to it, made a great feast on this occasion; after the conclusion of which, he divided the golden bow among his three eldest sons, and permitted also the three others to keep each of them a golden arrow. He resided some years in the principal towns he had conquered; and, having left strong garrisons in those of them that were defensible, he led back his army into his hereditary dominions.

At his return he erected a magnificent tent, adorned with golden apples, curiously enriched with all sorts of precious stones; and invited to a grand entertainment his sons, the nobles, and all the officers of distinction in the empire. He ordered nine hundred horses and nine thousand sheep to be killed on this occasion; and provided nine leathern bottles filled with brandy, and ninety with khumissé or mare's milk, for the use of his illustrious guests. Then, having thanked his sons for their inviolable fidelity to him, he made them sovereign princes, giving them subjects of their own. As for the lords of his court, and his principal officers, he rewarded each of them according to his respective merit. His three eldest sons received from him the name of Bussuk, that is, *Broken*, in memory of the golden bow, which they had found, and parted among themselves; and to the three youngest he gave the surname of Utz-ock, or *Three Arrows*, in remembrance of the adventure above mentioned: then, telling them, that, among their ancestors, a bow was the symbol of dominion, and the arrows that of ambassadors, he appointed Kiun his successor, and declared the descendents of the Bussucks only to have a right to the crown. As for the Utz-ocks, and their

*He appoints  
his son  
Kiun Khán  
his successor.*

posterity, they were to remain in a state of subjection to their brethren for ever<sup>r</sup>.

*He leaves  
governors  
in all his  
conquests.*

In fine, this great conqueror made himself master of Kathay, and subdued all the Turkish tribes or nations of the East. He also reduced Persia, Khorassan, Media or Adarbajagian, and Armenia; and planted the true religion in the countries of which he possessed himself. Those, who embraced it, he treated with great lenity, and even heaped many favours upon them; but the idolaters he cut off without mercy. He likewise left governors in all his conquests, commanding them to govern according to the Oguzian laws, which he had caused to be promulgated for the good of all his subjects.

*His memory  
held in high  
veneration  
over a  
great part  
of the E. A.*

The memory of Ogus Khân is still held in high veneration over a great part of the East. He is considered as the greatest hero, except the famous Jenghiz Khân, that ever lived, at least in the eastern parts of the world, by the Turks and Tartars of all denominations. The Ottomans, or Othman Turks, so called in contradistinction to the Turkish or Tartarian tribes settled in Great and Little Tartary, from him assume the name of Oguzians; and pretend, that the Othman or Ottoman family is descended in a direct line from Ogus Khân.

*He is suc-  
ceeded by  
his son Ki-  
an Khân.*

Ogus Khân, having reigned, according to the Tartar historian, a hundred and sixteen years, departed this life, and was succeeded by his son Kiun or Ghun Khân. That prince, by the advice of one of his father's old counsellors of the tribe of the Vigurs, made a partition of the empire. He divided Ogus Khân's immense dominions among the six brothers already mentioned, and all their sons. As each of them, therefore, had four sons born in lawful wedlock, and four by his concubines, Kiun Khân's dominions were greatly dismembered, and, after this event, assumed quite a different form. This we learn from Abu'l Ghazi Bahadur, the khân of Khowârazm; but, according to Mehammed Ebn Emir Khoandschah, commonly called Mirkhond, the Persian historian, the division of the Turkish nation into tribes, which this seems to allude to, happened in the time of Ogus Khân. That prince, says this author, divided the Oriental Turks, that is to say, all those remote Turkish or Tartar nations seated beyond the Gihon, or the Oxus, into twenty-four different tribes. As many of them are still in being, our readers will expect an

<sup>r</sup> Mohammed Ebn Emir Khoandschah, sive Mirkhond. & Abu'l Ghazi Bahadur Khan, ubi sup. Vide etiam D'Herbel. Biblioth. Orient. p. 685.

ample account of them, when we come to the modern history of the Tartars.

The throne becoming vacant by the death of Kiun Khân, *Ay Khân*, who reigned seventy years, his brother Ay or Ai Khân succeeded him. This prince seems to have had a long reign, but we find nothing remarkable related of him by any of the eastern historians.

After Ay Khân came Juldus or Ildus Khân, who was *Juldus Khân*, not the brother of the former prince already mentioned, but another of the same house. Juldus Khân held the reins of the empire with great conduct and prudence; but did not live long after his accession to the throne.

Mengli Khân succeeded his father Juldus Khân. He *Mengli Khân*, swayed the sceptre very worthily, died in peace at a great age, and left the empire to his son Tinjis or Tengis Khân.

Nothing very memorable is said of Tinjis Khân. We *Tingis Khân*, are only told, that, in his old age, he resigned the crown in favour of his son Il Khân, that he might employ the remainder of his days in exercises of devotion. He is called by Mirkhond Tonghur Khân.

Il Khân, and Siuntz Khân, a descendant of Tatar Khân, *Il Khân*, were contemporaries. These two princes were continually at war together: but Il Khân always proved victorious; a circumstance which obliged Siuntz Khân to procure the assistance of the khân of the Kergis, a potent prince, with magnificent presents. He likewise found means to unite the neighbouring princes against Il Khân, and put a period to the Mogul empire.

Of Il Khân's family only two survived the entire defeat *Kajan and Nagos retire into the mountains*, given that prince by Siuntz Khân. These were the youngest of his sons, called Kajan, and his nephew Nagos, his brother's son, who were both of an age, and both married the same year. These two princes, with their wives, had been taken prisoners by Siuntz Khân, but found means to make their escape. When they arrived in their own country, they seized upon all the camels, horses, cows, and sheep, that had not been carried off by the Tartars. There was no body to dispute that property with them, all the other Moguls having either perished in the battle, or been put to the sword by Siuntz Khân after that unfortunate action. Then stripping some of the slain, that lay on the field of battle, they took their cloaths, and retired into the mountains.

\* Abu'l Ghazi Bahadur Khan & Mirkhond ubi supra. D'Herbel. ibid. \* Abu'l Ghazi Bahadur Khan & Moham. Ebn Emir Khoandsch. ubi sup.



*They arrive in Irgana Kon.*

Several of these they traversed without much difficulty, and at last advanced to the foot of an exceeding high mountain, which had no way over it, but a very small path made by certain animals called in the Tartar language *archara*. This path they found themselves obliged to make use of, though it was so strait, that only one could pass at a time, and he in the most imminent danger of breaking his neck at the least false step. Having ascended the mountain on one side by this path, they descended it also on the other by the same, and were agreeably surpris'd to see themselves in a most delightful tract, interspersed with rivulets, and charming meadows, abounding with a vast variety of delicious fruits, and inclosed on all sides by inaccessible mountains, in such a manner as to shelter them from all future pursuits of the Tartars.

*What that name signifies.*

Here they lived some time, and gave this beautiful country the name of Irgana Kon, in allusion to its situation; *Irgana* signifying in the old language of the Moguls *a valley*, and *Kon*, *a steep height*. In process of time, these two families very much increased. Kajan, whose posterity was most numerous, called his descendents Kajath; but the people springing from Nagos were divided into two tribes, one of which received the appellation of Nagosier, and the other that of Durlagan. Kajan, being a strong and robust man, had received the name which he bore from his father Il Khân; *Kajan* signifying *a torrent that falls with great rapidity from the top of a rock*.

*They lived here above four hundred years.*

These two Mogul princes, and their descendents, lived in this place above four hundred years. But the latter then finding it too narrow for them, meditated a return to the fine country their ancestors had been obliged to abandon by Siuntz Khân. However, for some time, they found this step extremely difficult, the path that conducted their forefathers into Irgana Kon having been long destroyed. At last they discovered, that one part of the high mountain above mentioned was not very thick in a certain place, and also that it entirely consisted of iron ore. To this, having before set fire to a layer of wood, and another of charcoal, laid round the foot of the mountain, they applied seventy pair of leathern bellows, and at last melted the mountain here in such a manner, that an opening was left large enough for a loaded camel to pass. And through this passage they all marched out with great joy.

At that time the Moguls had a khân of the family of Curlafs, of the posterity of Kajan, whose name was Bertezena. This prince, by his ambassadors, immediately acquainted the neighbouring tribes with the fall of the Moguls  
had

had made out of Irgana Kon; and commanded those who had formerly been dependent on the Mogul khâns, to make their submission to him. As this command was attended with menaces of pursuing with fire and sword those who refused such submission, some of them, without hesitation, put themselves under his government<sup>b</sup>.

*Bertezena khân of the Moguls, when they sallied out of Irgana Kon.*

In the mean time the Tartars, being informed of what had happened, advanced with a powerful army to attack Bertezena Khân. But he defeated them entirely; put to the sword all the Tartars capable of bearing arms that fell into his hands, and spared none but the young people, whom he divided among his Moguls. This event happened just four hundred and fifty years after the excision of the Moguls by Siuntz Khân. This victory had such an effect, that, though the Tartars were still much more numerous than the Moguls, the neighbouring aimacks or tribes did not scruple to put themselves under the protection of Bertezena Khân.

*The Moguls overthrew the Tartars.*

Bertezena Khân was of the family of Curlafs, one of the descendants of Kajan. As this family was very numerous, the Moguls agreed to choose khâns out of it for many generations. After the death of Bertezena Khân, his son Kaw Idill Khân succeeded him; but how long he reigned, we cannot take upon us to determine.

*Kaw Idill Khân.*

After Kaw Idill Khân's death, his son Bizin Kajan Khân was advanced to the throne.

*Bizin Kajan Khân.*

That prince had for his successor his son Kipzi Mergan Khân.

*Kipzi Mergan Khân.*

After the death of Kipzi Mergan Khân, his son Menkoazin Borell Khân obtained the government.

*Menkoazin Borell Khân.*

The next vacancy of the throne was filled by Bukbendum Khân, the son of Menkoazin Borell Khân.

*Bukbendum Khân.*

Simfauzi Khân came after his father Bukbendum Khân.

*Simfauzi Khân.*

Upon the death of Simfauzi Khân, his son Kaymazu Khân mounted the throne.

*Kaymazu Khân.*

He was followed by his son Temirtash Khân.

*Temirtash Khân.*

Then came Mengli Chodfa Khân, son to the preceding prince.

*Mengli Chodfa Khân.*

Juldus or Juldus Khân, succeeded his father Mengli Chodfa Khân. This prince had two sons, who both died before him; but one of them left behind him a son called Dejun Bajan, and the other a daughter named Alancu. These Juldus Khân thought proper to marry together, and

*Juldus Khân.*

<sup>a</sup> Abu'l Ghazi Bahadur Khân, ubi sup. M. Petit de la Croix in Hist. de Genghizcan, p. 8. M. Von Strahlenberg's Historico Geographical Descript. p. 417, 418. D'Herbel. Bib. Orient. p. 489. <sup>b</sup> Von Strahlenberg's Introd. p. 139, 140. Abu'l Ghazi Bahadur Khân ubi sup. cap. 15.

gave a magnificent feast on the occasion. But he died before Dejun Bajan had attained the age required by the laws to qualify him to reign by himself, which was that of thirty years.\* Dejun Bajan did not long survive his grandfather: however, he had two sons by Alancu. The eldest of these, at his father's decease, was seven years old, and called by some Tartarian writers Belgadei, and by others Belgajut. The youngest, who did not then exceed six years of age, had, according to some, the name of Begdsader; but, as others say, that of Bugnat. Alancu, during the minority of her children, took care of the regency, and constantly refused to marry again. However, she was afterwards compressed, and conceived by a spirit or incubus. The three brothers, who were the effect of this strange commerce, have been named by the Tartar historians Bocum Catagun, Boskin Zalzi, and Budensir Mogak. From the first the tribe of the Cataguns derive their origin, from the second are sprung the Zalzuts, and the third came to reign over the Moguls. However ridiculous this story may appear, it has been related by all the Oriental historians, though they vary in the circumstances, who treat of the original of the Tartars.

*Budensir  
Khân.*

Budensir Mogak Khân had two sons, whose names were Tumu and Tocha. His descendants, as well as those of Bocum Catagun and Boskin Zalzi, took the surname of Niron. Tocha, the youngest son of Budensir Mogak, succeeded his father in the empire of the Moguls.

*Tocha  
Khân.*

Tocha Khân being dead, his son Dutumin was acknowledged, khân of the Moguls. He had nine sons, eight of whom were slain by the Dsalagirs, of whom we shall have occasion to speak in the life of Jenghiz Khân<sup>d</sup>.

*Kaydu  
Khân.*

Kaydu Khân, the only surviving son, reigned after his father's death. Kaydu Khân had three sons, from two of which the tribe of the Bayzuts deduced their origin.

*Bassicar  
Khân.*

After Kaydu Khân's death, his eldest son Bassicar Khân ascended the throne. He was a prince of great conduct, and conquered many towns and provinces.

*Tumana*

Tumana Khân succeeded his father Bassicar Khân. He was so powerful that he reduced the whole tribe of the Niron. His subjects were in a very flourishing condition all his reign. He had nine sons, and of their descendants some retained the name of their family, and the rest divided themselves into divers particular branches. There were two twin brothers among those nine sons of Tumana

\* Mohammed Ebn Emir Khoandschah & Abu'l Ghazi Bahadur Khân ubi sup. Liv. lib. i. cap. 5. D Heibel. Biblioth. Orient. p. 485. M. Von Surahlenberg's Introduction. p. 46.

Khân, who were called Cabul and Cazuli. The eldest of the nine brothers was named Zazfu, and had three sons, Butakin, Uruth, and Markatt, from whence the three tribes of the same name are descended. 2. The second son of Tumana Khân was called Janinshur Tumanzu, and was likewise the father of a particular branch. 3. The third son of Tumana Khân had the name of Samcazun, and from him are sprung the Badurgins. 4. The fourth went by the name of Batkilki, and from him all the Budatts are derived. 5. The fifth was Cabul Khân, great-grandfather of Jenghîz Khân. 6. The sixth was Cazuli, who had a son called Jedemsi Burlafs, from whom the Burlafs draw their origin: Amir Timur Khân, or Timur Beg, was of this tribe. The term *Burlafs* signifies a *commander of troops*. 7. The seventh was called Udur Bajan; and from him are descended the Cajums. 8. The eighth was denominated Balzar Oglan, because he halted, *Oglan* signifying in the language of the Moguls *a lame man*; and from him are descended the Vilots. 9. The ninth son of Tumana Khân had the appellation of Olzingan; and from him the branch of the Bassuts drew their origin. The Moguls call a man who has sat long at his own fire-side Olzingan, from whence the name is given, by an indirect application, to the youngest sons, because parents usually keep them longer at home than the other children.

After the death of Tumana Khân, his son Cabul Khân mounted the throne. He had the six following sons: Ukin-joukak, Bortan Bayadur, Kutuktu Manga, Cassan Bayadur, Coblacun, and Budan Kajat. It is here to be observed, that the name or surname of Kajat had been lost for a great number of years; and that Cabul Khân first revived it in his family.

Cabul Khân being dead, his son Bortan Khân obtained the sovereignty over the Moguls. He had four sons: Mungalai, Bugan Tayshy, Jessugi Bayadur, and Daritlai Bulai, whose descendants also preserved the name of Kajats.

Jessugi Bayadur Khân succeeded his father Bortan Khân in the throne of the Moguls. He had the five following sons: 1. Tamuzin, or Jenghîz Khân, who did not assume this last name till after he was proclaimed khân. 2. Zuzicar, or *a guest like a wolf*; *zuzi* importing in the Mogul tongue *a guest*, and *car*, *a carnivorous beast* resembling a wolf. 3. Kazun. 4. Tamuka. 5. Belgatai. These five brothers were of a fair complexion, inclining to yellow,

c Abu'l Ghazi Bahadur Khan's Genealog. Hist. of the Tartars, part ii. chap. 15.

with a red circle between the black and white of their eyes. As, therefore the Moguls denominate this kind of eyes *borzangan*, the posterity of these five brothers were surnamed Borzūgan Kajat. Tamuzin, or Jenghîz Khân, as well as his brothers, descended in the ninth generation from Budeñsir Mogak, begot by the spirit or incubus on Alancu the widow of Dejun Bajan, as has been already observed.

Thus have we extracted in few words from the eastern writers, and particularly Abu'l Ghazi Bahadur, khân of Khowârazm, the history of the Turks, Tartars, and Moguls, from their origin to the birth of Jenghîz Khân; which, we hope, will prove acceptable to all our curious readers. But in order to give them a more adequate idea of those writers; especially of Abu'l Ghazi Bahadur Khân, which was but lately brought into Europe<sup>f</sup> (K), as well as to render the work we are at present engaged in, the more complete, we have thought proper to subjoin the following observations.

*The Tartar histories are interspersed with some fictions.*

1. The works of these authors, and particularly that of the khân of Khowârazm, are interspersed with fictions, some of which must be considered as palpably absurd. But we cannot from hence infer, that those works contain nothing of truth in them. Mohammed, in the Koran, abounds with fictions; and yet several of these are grafted upon facts that cannot be denied.

*The Tartar historians little versed in chronology.*

2. The Tartar historians do not only deal in fictions, but discover likewise a most remarkable ignorance in chronology: yet neither ought this so far to prejudice us against them, as to think them in no particular deserving of credit. For who are more inaccurate in their chronology than even those Arab writers whose works are held in great esteem by the learned, when they treat of events that happened in the remoter ages, or even not many centuries before the Hejra? Nay, the ancient Persian writers, who have supplied Gayâtheddîn<sup>e</sup> Ebn Hamameddîn, surnamed Khondemir, and Mohammed Ebn Emîr Khoandschab, with

<sup>f</sup> Abu'l Ghazi Bahadur Khân, ubi sup. M. Von Strahlenberg's *Introduit.* p. 128, 129.

(K) The Tartarian manuscript, containing the genealogy, history of the Turks, and Abu'l Gh. Moguls, written by Khowârazmî Bahadur, khân of Khowârazm, was brought into Europe by M. Von Strahlenberg, who had it translated out of the Tartarian into the German tongue. It was afterwards translated into French, and published in Leyden in 1726 (1).

(1) Von Strahlenberg's *Introduit.* p. 127, 128.

materials

materials for their histories of the dynasty of the Pischdadians, have been guilty of capital blunders in point of chronology.

3. Our author makes Ogus Khân to have lived in the ninth generation from Japhet, the son of Noah; which must be absolutely impossible, since the empire of Kitay was in the time of that conqueror pretty powerful, and consequently must have been formed a considerable number of years before. Iran or Persia, India, and Great Bukharia, were then well peopled, and powerful. The cities of Samarkand, Balkh, Cabul, Cashmir, and Badagshan, were then in a flourishing state; and Turkestan, Andidsan, Khorassan or Khowârazm, Irâk, Armenia, and Aderbayagian, were then full of cities and towns. At first sight, therefore, it seems to appear, that this part of the Tartar history is absolutely false, and consequently must, without hesitation, be exploded by the learned.

*Our author mistaken in the age of Ogus Khân.*

That Ogus Khân was at the head of a powerful nation in the East, the progenitors of the present Tartars, and rendered himself famous by his conquests, is a point that cannot be disputed, without incurring the imputation of historical scepticism. However, it must be owned, that the real achievements of this monarch have been so magnified, and the age in which he lived pushed up so high, by the Tartars of later times, that part of the history they have given us of him exceeds the utmost limits of probability. But then the disposition of the Tartars, always prone to fable and romance; their invincible inclination to extol above measure, and even deify, their most celebrated heroes, a foible by no means peculiar to them; and their surprising ignorance in chronology, must be allowed, in the present case, to plead very strongly in their excuse.

*Some truth, however, in the Tartar history of Ogus Khân.*

That Ogus Khân was the Madyes of Herodotus, and therefore that the conquests of this prince terminated in the reduction of the Upper Asia, appears to us by no means improbable. Ogus Khân, according to our historian, made himself master of the cities of Armenia, which belongs to the Upper Asia, as well as those of the neighbouring provinces. Now we read of no Scythian prince who ever possessed himself of that country but the Madyes of Herodotus. The same conqueror, according to Abu'l Ghazi Bahadur Khân, took several cities in Aderbayagian, some by force, and others by capitulation: now Aderbayagian is known to be the ancient Media, and no Scythian prince ever made an irruption into Media but the Madyes of Herodotus. The Tartar hero penetrated into Sham, or Syria,

*Ogus Khân the Madyes of Herodotus.*

ria, and even to the borders of Mesr, or Egypt: but no Scythian king, except Madyes, ever entered Syria, or approached Egypt; and that he did so, we learn from Herodotus. This was the last expedition of Ogus Khân, according to our author; and it appears from Herodotus, that, after Madyes had advanced towards the borders of Egypt, he sunk into obscurity. That the Scythians are to be understood by the words Gog and Magog, and particularly Gog, in the prophet Ezekiel, is allowed by the learned: now we find the words Gog and Magog, and particularly Gog, as proper names of nations, never used in Scripture before the time of Ezekiel; and therefore we may reasonably suppose, that the Scythians did not make any figure in the neighbourhood of Israel long before the days of that prophet: which if we admit, the expedition of Ogus Khân into Armenia and Aderbayagjan, Sham and Mesr, must have been the same with that of Madyes into Syria. After Ogus Khân's death, his conquests did not long remain annexed to his hereditary dominions, since none of his successors made any considerable figure; and the Scythians under Madyes maintained themselves but a short time in their new acquisitions, having been driven from thence by the Medes, after they had kept possession of them only twenty-eight years. Lastly, as Dr. Hyde renders it probable, that Kejomaras, the first king of Persia of the Piichdadian dynasty, was that person under whose conduct the Medes shook off the yoke of the Assyrians, we must suppose him to have been Deioces, the first king of Media, after it had revolted from Assyria, according to Herodotus. Now our Tartar historian makes Ogus Khân's irruption into Armenia, Sham, and Aderbayagjan, to have happened not many years after the death of Kejomaras; so that, as Deioces was cut off by the Assyrians about 656 years before Christ, and the Scythians under Madyes penetrated into the aforesaid countries nineteen years after, it seems probable, that the Ogus Khân of Abu'l Ghazi Bahadur was the Madyes of Herodotus.

*Abu'l Ghazi Bahadur Khân and Herodotus mutually support each other.*

If this supposition be admitted, it will follow that Ogus Khân put an end to his expeditions about the year before Christ 631; and that his conquest of Kitay, or Kathay, is an idle conceit of the later Tartars. The most considerable part of China and Great Tartary were then, in all likelihood, but thinly peopled, since Gog and Magog, the Jägiuge and Magiuge, Yajuj and Majuj, of the Orientals, were scarce known to the Jews, and neighbouring nations, before that time; and seem even then to have been confined to the proper Scythians only. Hence we may perceive,

ceive, that the history of Ogus Khân, preserved among the Tartars, though disguised by fabulous incidents, and gross chronological errors, is undoubtedly founded upon truth; and that Abu'l Ghazi Bahadur Khân and Herodotus mutually strengthen and support each other<sup>a</sup>.

4. That a prince should divide a large extensive empire among forty-eight persons, when without the least objection he might have kept possession of the whole, in order to avoid difficulties which he would necessarily run himself into by such a division, is certainly very improbable, and has the manifest air of a fiction. In this light, therefore, we must view what our royal author has related of Kiun Khân soon after his accession. It is too incredible and absurd to merit the regard of any sober intelligent person; and yet from this historical fragment, clouded as it is with fable, something of truth seems to appear. We may from hence infer, that the division of the Turkish, Tartar, or Mogul nation into forty-eight tribes is of a very high antiquity; so high, that, when Khoja Râsîd, Khodfa Râshîdt, or Fad'allah, finished his Tartar history, at the command of Gazan Khân, in the year of Christ 1302, if not in the reign of Jenghîz Khân himself, there was no clear tradition concerning the author of it. A truth which cannot be so fairly collected from Mohammed Ebn Emîr Khoandschah, the Persian historian, though he relates something similar of the father of this prince, that is the great and puissant conqueror Ogus Khân<sup>b</sup>.

*A strange narration of the Tartar historians, which points at an historical truth.*

5. According to our historian, the Tartars under Siuntz Khân overthrew the empire of the Moguls, whose very name was lost for four hundred and fifty years in Irgana Kon. But at last they melted their way with seventy pair of bellows out of the mountains which surrounded that delicious tract. And though there were only two Mogul families, who at first escaped thither, yet in so short a space of time as four hundred and fifty years, they became so numerous, that, after their fall out of Irgana Kon, without the knowledge of arms, they defeated the Tartars, a very warlike nation, overturned their empire, and a second time erected their own. Now, that this narration is clogged with insurmountable difficulties, if not apparent absurdities, must be readily owned; and

*Another of the same kind.*

<sup>a</sup> Herodot. lib. i. & lib. iv. Abu'l Ghazi Bahadur Khân's genealogic. Hist. of the Tartars, part ii. chap. 2, 3. <sup>b</sup> Abu'l Ghazi Bahadur Khan ubi supra, cap. 3. & cap. 5. Mohammed Ebn Emir Khoandschah, ubi supra. Vide & D'Herbel. Biblioth. Orient. p. 685.



yet, extravagant as it is, it seems to be founded upon some real event; and from it, without doubt, some historical truth is deducible. That it is founded upon some real event, is apparent from hence, that the memory of the aforesaid fally has been perpetuated even to this day, by the celebration of the anniversary of it, which is still observed through the whole extent of the empire of the Moguls. They make upon that day a piece of iron red-hot; then the khân with a hammer gives the first stroke upon it; after him the heads of tribes and officers of distinction do the like; and, last of all, the common people of every tribe.

From these events we may infer, that the Tartars cannot carry back even the general and traditional knowledge of their history, with any appearance of regularity, farther than their famous fally out of Irgana Kon. Nor, indeed, ought their history to be looked upon as genuine, even so high as that memorable event. For the number of years intervening between Bertezena Khân and Cabul Khân, the great-grandfather of Jenghîz Khân, amount to two thousand five hundred and fifty; though our history places between them only seventeen khâns in continual succession; which is at least two thousand years too much, even allowing each of them thirty years to his reign. In fine, the proper historical period of the Tartars commences at the reign of Jenghîz Khân, as that of the Romans does at Romulus, and that of the Arabs at Mohammed; the reign of that conqueror separates the historical from the fabulous times, nor can we, before this, be sure of attaining the truth.

*The Tartar historians differ from those of the Persians.*

6. Our author Abu'l Ghazi Bahadur Khân differs greatly in some points from the Persian historians, of which the limits we have here prescribed ourselves will not permit us to give many instances. The Persian historians make Tur, the founder of the Turkish nation, to have been a son of one of their first monarchs, and represent the Tartar princes as often overcome and made tributary by their heroes; which runs counter to what has been advanced by our Tartar historian. The Persian writers consider Afrasiab king of Turkestan as a great hero, and conqueror of Persia; whereas, according to the Khân of Khowârazm, Afrasiab Khân was at the head only of an inferior monarchy, and is not placed in the line of Mogul or Tartarian emperors. But all such differences as these must be ascribed to the

<sup>1</sup> Abu'l Ghazi Bahadur Khân's Genealogic. Hist. of the Tartars, part ii. chap. 15. See also the translator's Preface, p. 8, 9.

enmity, the spirit of jealousy and emulation, always subsisting between the Persian and Tartar nations, which determined their historians to endeavour constantly to raise the glory of the one at the disadvantage of the other. Nor is any thing more common than such a conduct among the historians of rival nations in other and politer parts of the world. For which reason we have here taken little notice of what the Persian writers have related concerning the Tartarian affairs, except when they confirm what has been related by our royal author. Besides, every thing of moment, delivered by the best Persian historians of the ancient Turkish or Tartar princes, will be found in the history of Persia, according to the Oriental writers.



C H A P. LXXXVIII.

*The History of the Indians.*

S E C R E T.

*Description of India.*

**I**T has been already observed, that the ancients sometimes gave the name of India to the Proper Ethiopia, as several of the Eastern nations, particularly the Persians, do at this day. Nay, that they comprehended many of the remotest nations, especially those under the torrid zone, whose names they were ignorant of, under the denomination of Indians, has been also evinced from some good authors. Part of Scythia seems to have been annexed to India by Ptolemy; and we find four intrapies, or provinces, possessed by the Gedrosi, Arachotæ, Arii, and Paropamisadae, all lying to the west of the river Indus, added to it by Pliny. But neither those provinces, nor any part of Scythia, belonged to India properly so called, as appears even from Ptolemy himself, in his description of this country, whose limits and extent we shall now endeavour to define.

India, then, or rather India Propria, was bounded, according to Ptolemy, on the west by the territories of the Arachotæ, Gedrosi, and Paropamisadæ; on the north by Scythia and Serica, from the former of which, part of it was separated by mount Imaus; on the east by the country of the Sinæ; and on the south by the Indian ocean.

With regard to the extent of this country, authors are not agreed. It formed a sort of rhomboides, according to Suabo, two of whose sides exceeded those opposite to them three thousand stadia. One of the former was thirteen thousand, and the other sixteen thousand, of those stadia; besides which, there were two capes or promontories belonging to the country now under consideration, that projected three thousand stadia into the Indian ocean. In this particular, Eratosthenes and Megasthenes, two of Strabo's authors, agreed: but Patrocles, another of them, was of a different opinion. India equalled in extent all the other kingdoms of Asia, if we may give any credit to Ctesias. Nearchus says, that it could not be traversed under four months, and Onesicritus asserts it to have been a third part of the habitable world. Diodorus Siculus affirms India to have been thirty thousand stadia broad, and twenty-eight thousand stadia long; but all these computations not a little exceed the truth <sup>k</sup>.

*Its situation.*

This vast region is situated between the 69th and 90th degrees of longitude from the meridian of London, and the 8th and 35th degrees of north latitude; since it extends from the most western mouth of the Indus to the most eastern opening of the Ganges, and from Mus Tag or mount Imaus to cape Comorin. It is beautifully diversified by mountains, rivers, and spacious fruitful plains; which render it one of the most agreeable and delicious countries in the world. The riches produced in the bowels of it are immense; but these we shall touch upon hereafter.

*The primary division of India propria. India intra Gangem.*

The river Ganges, according to the old geographers, divided this country into two parts, which they called India intra Gangem, and India extra Gangem; and this division, especially among the learned, still prevails. India intra Gangem was limited on the west by the Indus, on the north by mount Imaus, on the east by the Ganges, and on the south by the Indian ocean. It contained a great number of kingdoms or provinces, as well as cities and towns, the principal of which we must here endeavour to give our readers some idea of, and then proceed to a short description of the other part of India situated to the east of the Ganges.

Some place in the northern part of this tract the Aspii, Thyraei, and Arasaci, not far from the river Choaspes,

<sup>k</sup> Ptol. & Dionys. Characen. ubi. sup. Diod. Sic. lib. ii. cap. 85, 86, 87. Plin. lib. vi. cap. 17. Eratosthenes, Megasthenes, & Patrocles, apud Strabon. lib. xv. ut & ipse Strab. ibid. Ctesias, Nearchus, & Onesicritus apud Strab. ubi supra.

whom

whom Alexander subdued in his march to that river. The chief towns here were Plegierium and Gorydalis, according to Strabo. The Guræi were a neighbouring people, through whose territories Alexander passed, in order to attack the Affaceni. The former of these had a town near the confluence of the Cophen and the Choaspes, that went under the names of Nagara and Dionysiopolis; but this was not a place of such note as Massaga or Mazagæ, the capital of the Affaceni, which, after a brave defence, surrendered to the Macedonians. Ora and Bazira likewise were two fortresses in this district, taken by Alexander, who obliged the garrison of the latter, which enjoyed a very high situation, to abandon the place, and retire to a steep rock called Aornos. This rock was two hundred stadia in circumference, and eleven stadia high, according to Arrian, and a post of such strength, that the Indians considered it as impregnable: for it could only be ascended by one narrow path, which had been made with great difficulty, and had on its summit a fountain of pure water, with as much arable ground as would produce corn sufficient to support a thousand men; insomuch that it had baffled all the efforts of Hercules himself. However, Alexander at last possessed himself of it with inconsiderable loss, after he had forced Peucela or Peucelaotis, Embolima, and several other towns near the western bank of the Indus, to surrender at discretion. We must not omit observing here, that the famous city of Nyfa, supposed to be built by Bacchus, according to Strabo, stood in the tract between the Cophen and the Indus. Mount Meros, or Mærus, stood in the neighbourhood of Nyfa, which was famous for Bacchus's preservation, with his army, upon it, when the plague, and other distempers, made a dreadful havock in the circumjacent plains. This circumstance occasioned the fable insinuating Bacchus to have been twice born, and taken out of Jupiter's thigh, if we will believe Diodorus Siculus, *μεσσεῖς* in Greek signifying a thigh. The towns and petty nations, or cantons, mentioned here, we could not prevail upon ourselves to omit, as some authors of credit seem to annex them to India, though others, with more reason, separate them from India Propria, as being situated to the west of the Indus.

Taxila was a large and opulent city not far from the eastern bank of the Indus, and the most considerable of all those seated between the Indus and the Hydaspes. It was celebrated for the wisdom of its laws and political institutions: It is probable, that the Samarabrizæ, Sambruceni, Bisambritæ, Osii, Antixeni, and others, inhabited part

of the country where Taxila stood. The whole tract, according to Pliny, went under the name of Amanda. It appears from some good authors, that Alexander the Great, to perpetuate the memory of the victory he gained over Porus, and of his horse Bucephalus, built two cities, which he called Nicæa and Bucephala; the former of which probably stood upon the eastern, and the latter upon the western bank of the Hydaspes.

The kingdom of Porus, who was defeated by Alexander, lay between the Hydaspes and the Acesines, and was one of the most flourishing kingdoms of India, when that conqueror carried his victorious arms into this region. It was then extremely rich, and contained three hundred towns, according to Strabo. But the names of few of them have been handed down to us by any of the ancient geographers<sup>1</sup>.

The Adraistæ, an Indian canton, possessed a district to the east of the Acesines and the Hydraotes, near the eastern bank of which last river stood a city, which Alexander forced to a capitulation: the name of this city, according to Arrian and Curtius, was Pimprama. After the reduction of it, Alexander penetrated into the territories of the Cathæi, as Arrian calls them, or the Cathei, as we find them named by Strabo. That prince soon made himself master of Gangala, their metropolis, seated near the western bank of the Hyphasis, the last river he passed in his Indian expedition. Alexander erected twelve altars on the eastern bank of the Hyphasis, for a memorial, that the spot on which they stood was the limit of his conquests, his troops refusing to follow him to the Ganges. Having, therefore, repassed the Hyphasis, he made the necessary dispositions for a march towards the Hydaspes<sup>m</sup>.

Near the confluence of the Hydraotes and the Acesines, the Oxydracæ had their habitations. They were a fierce and valiant nation, as were also their neighbours the Malli, whose territories bordered upon the Hydraotes. Both these nations Alexander reduced. In the neighbouring district he is said to have built a new city, to which, as Cellarius imagines, he gave the name of Alexandria.

To the south of the Malli were situated the Sabracæ, a powerful nation, according to Curtius; near whom, in a

<sup>1</sup> Arrian. de Expedit. Alexand. lib. iv. cap. 28. Strab. lib. xv. Diad. Sic. lib. ii. cap. 88. Ptol. ubi supra. Vid. etiam Christoph. Cellar. Geograph. Antiq. lib. iii. cap. 23.  
<sup>m</sup> Arrian. ubi supra. lib. v. Strab. ubi supra. Plin. lib. vi. cap. 16, 17, & alibi. Curt. lib. vi. & lib. vii. Vide etiam Christoph. Cellar. ubi supra, lib. iii. cap. 21. & 23.

southerly direction, we may place the Sogdii, in whose country Alexander built another city, which he likewise probably called Alexandria. The Musicani, whose kingdom or dynasty we find mentioned by Onesicritus in Strabo, had still a more southerly situation; and to the south of them Curtius has fixed the seat of the Præsti. The kingdom of Sabus, or, as Diodorus Siculus will have it, Sambus, approached still nearer the Indian ocean. All the nations, or tribes, and places here mentioned, bordered upon the eastern bank of the Indus, as did likewise the town and island of Patala, the last of which was formed by the mouths of that river. Some of the ancients have denominated the island Patalena, Pattalena, and Patalia, and the city Patala or Pattala; this was built in the upper part of the island, and defended by a very strong citadel. The Porticani, another Indian tribe, seem to have been placed between the Musicani and Patalena, both by Diodorus Siculus and Strabo.

Besides the nations and places above mentioned, we find many more situated on the sea-coast between the mouths of the Indus and the Ganges, enumerated by Ptolemy. But as these were, for the most part, insignificant and obscure in the days of that geographer, we shall only touch upon a few of the most considerable.

The three first places that present themselves to our view are Barygaza, Supara, and Simylla. Barygaza, or Burygaza Emporium, was a maritime city and port, upon the river Namadus, in a southern direction from the mouths of the Indus; from which the neighbouring gulph received the denomination of Sinus Barygazenus. The true name of this town seems to have been Gaza, the word Bar or Bary having been added, to it on account of its situation; that word signifying, in the ancient Indian, Persian, and Tartarian tongues, *water*, or *the sea*. And we are informed by Pliny, that there was a remote town in Ethiopia called Gaza, and another on the sea-coast, at some distance from it, which went by the name of Baragaza. In confirmation of this notion, we find a mediterranean town mentioned by Arrian as situated in Sogdiana, not far from the confines of India intra Gangem, the very region we are considering, called Gaza; which amounts to an evident proof, that Gaza may be naturally supposed to have been the name of a town, and Barygaza that of a maritime town in India intra Gangem. Many traces of Alexander's expedition, such as ancient sacella or chapels, altars, the vestiges of camps, and large wells, were still remaining in the adjacent territory when Arrian wrote his

*Periplus Maris Erythræi.* This author also relates, that even to his time many ancient drachms, with Greek legends, and the effigies of Menander and Apollodotus, two princes who reigned there after Alexander's departure, were found in the neighbourhood of Barygaza. The modern Bargant, both by its name and situation, seems to answer to the Barygaza of the ancients.

Supata, or Supara Emporium, was likewise seated on the Sinus Barygazenus, a little south of Barygaza. Possibly the modern Chitpour, or Shitpur, may be supposed to correspond with Supra, both the name and situation of the latter agreeing tolerably well with those of the former. Be that as it will, Supara has been taken for the Ophir of Scripture by the learned Lucas Holstenius.

Simylla was the name both of a town and of a cape or promontory. The former, by way of distinction, had the denomination of Simylla Emporium, and stood at a considerable distance in a southern direction from Supara; but neither of them has been greatly celebrated by the ancients. Souali, on the river Tapi, opposite to Surat, probably occupies the spot on which stood the Simylla of the ancients<sup>a</sup>.

Hippocura, Balipatna, and some other places in this tract, are mentioned, but not with any marks of distinction, by the old geographers. Muziris was not a town of any repute when Pliny wrote his Natural History; but it made a considerable figure in the time of Arrian and Ptolemy. Calligeris, Nitrix, and other obscure places lightly touched upon by the ancients, deserve not the least attention.

Towards the southern extremity of this tract, we find the region of the Aii, Elancon Emporium, Cottiara Metropolis, and the town and promontory of Comar or Comaria, to the last of which answers the cape Comoin of the moderns. All these places were to the south of the river Baris, whose name denotes *water* in the languages above mentioned. We meet with other obscure nations, or rather tribes, and maritime places, between cape Comar or Comoin, and the mouths of the Ganges, taken notice of by the ancients; but they merit not the least regard.

Ozene, Bætana, Hippocura, Carura, Sôra, Othura, and other mediterranean towns in the southern part of India intra Gangem, on account of their insignificance and ob-

<sup>a</sup> Ptol. ubi sup. Arrian. *Periplus Mar. Erythr.* p. 26, 27, et alibi. Oxon. 1693. *Plin. lib. vi. cap. 29.* Lucas Holstenius ad Oriem. p. 137.

security, our readers will excuse us from expatiating upon. But Palibothra, upon the confluence of the Erannoboa and the Ganges, has been represented as so considerable a place by Pliny, Ptolemy, and Strabo, that we must not pass it over in silence. It was the capital of the Prasii, one of the most illustrious and potent nations of India. Palibothra made such a figure in the southern part of the country we are considering, that, according to some, from it all the inhabitants of the tract in which it stood received the denomination of Palibothri: their king was so powerful, that he could bring into the field an army of six hundred thousand foot, and thirty thousand horse. Ptolemy places the Prasii, whom he calls Prasiatæ, near the Ganges, but above the Palibothri.

The Indian sages, or philosophers, styled by the Greeks Gymnosophists, have had a seat assigned them by Ptolemy in the north-eastern part of India, between the Hyphasis and the Ganges. The Brachmans, or Brahmanis, a branch of the Gymnosophists, according to Cellarius, have also been fixed in the southern part of this region, between the Solenus and the Chaberus, two rivers not far from the sea-coast, by the same geographer; who, by these different situations, seems to have considered the latter as separate and distinct from the former. Pliny says, that many Indian nations had the surname of Brachmans, one of which were the Maccocalingæ. Alexander took a city inhabited by the Brachmans in the territories of the Malli, according to Arrian: and that the same people had some towns near the Muscani and Sambus or Sabus's dominions, at a small distance from the Indus, we are informed by Diodorus Siculus. The last of these, according to that author, surrendered to Alexander, after a brave defence. Porphyry asserts some of the Brachmans to have taken up their habitations in the mountainous districts of India, and others on the banks of the Ganges. The Calingæ occupied the tract contiguous to the mouths of the Ganges in the days of Pliny, who seems to have called them likewise Maccocalingæ. The Gangaridæ, so denominated from their proximity to the Ganges, were intermixed with the Calingæ, from whence arose the appellation of Gangaridæ Calingæ. Cellarius has placed the Padæi, Pandæ, or Pandæi, in India intra Gangem; though that such was their situation, does not appear from the ancients. On the con-

\* Plin. lib. vi. cap. 23. Arrian. Peripl. Mar. Erythr. p. 30, 31. Ptol. ubi supra. Strab. ubi supra. Curt. lib. ix. cap. 2. Vide etiam Salmas. in Solin. p. 699.



trary, from Herodotus, Tibullus, and others, it rather seems probable, that they were situated to the east of the Ganges, and even at a considerable distance from that river.

*India extra Gangem.*

India extra Gangem was terminated on the west by the Ganges, on the north by Scythia, on the east by the country of the Sinæ, and on the south by the Indian ocean. Not far from the mouths of the Ganges, from whence they deduced their name, were seated the Gangaridæ, of which that branch surnamed Calingæ inhabited the western bank. In all the manuscripts and printed copies of Diodorus Siculus and Strabo, we find them called Gandaridæ; but that this name must have been a corruption of Gangaridæ, the word Ganges itself, from which that was derived, puts beyond all manner of doubt.

In the maritime part of this country were situated, according to Ptolemy, a city denominated Pentapolis, Baracura Emporium, and the mouth of the river Tocosanæ. The Silver Region, in which we find the towns of Sambre and Sada, with the river Sâdus, came next; and after them Berabonna Emporium, Tenala, and the river of the same name. To these succeeded the country of the Bisyngeti, who were man-eaters, and the town of Saraba, from whence the Sinæ Sarabacus received its name. Besides which, in a southern direction, we meet with Besynga or Babyfenga Emporium, and Beraba, two towns of some note, mentioned by Ptolemy.

The Aurea Chersonesus projected into the Sinus Gangeticus and Sinus Magnus, having on its western side Tacola Emporium and the river Chrysoana. In the southern angle the ancients placed the promontory called Malæi Colon, together with the towns of Coli and Perimula. Many take this Aurea Chersonesus to be the Ophir of Scripture, because there is a great abundance of all those commodities here, which Solomon received from Ophir. The region of the Lestæ, or Pirates, was contiguous, in a northern direction to the Aurea Chersonesus, through which ran the Sobannus. That river, according to Ptolemy, divided the country we are considering into two parts, in one of which stood the towns of Samarande and Pagrafa, and in the other Pythonobaste Emporium and Zaba. Balonga and Cogatha, each of which seems to have been the capital of a particular district, were situated upon the Sinus

p Strab. lib. xv. p. 489 & lib. xvi. p. 524. Ptol. ubi sup. Plin. lib. vi. cap. 17. Arrian de Exped. Alexand. lib. vi. cap. 7. Diod. Sic. lib. xvi. cap. 102, 103. Balmas, ubi sup. p. 700. Vide etiam Christ. Cellar. ubi sup.

## *The History of the Indians.*

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Magnus of Ptolemy, who places the mouths of the Doana, as well as the town of Throana, between them. That geographer likewise takes notice of Sinda, and another Pagrafa, in this tract, with which, and the two rivers Dorius and Serus, he terminates the maritime part of India extra Gangem<sup>9</sup>.

Near the foot of mount Mæander, or Mæandrus, were seated Triglypton, Tosole, and Tugma, mediteranean cities of considerable note, according to Ptolemy. Above the Silver Region was situated a tract styled the Golden Region, between the Sinus Gangeticus and Sinus Magnus. Between the Dorius and the Serus we meet with a province called Chalcitis by Ptolemy, from the metals it produced. The Tacoræi, Corancali, Indaprathæ, and Cacobæ, had their habitations in the northern part of India extra Gangem; and in the middle of that country we find the Iberingæ and Dabusæ. But as these, and other obscure cantons inhabiting the remote part of the globe now in view, were almost entirely unknown to the ancients, our readers will not expect any farther account of them.

The most celebrated rivers of India were the Indus and the Ganges, both of which were larger than the Nile, according to Strabo. Pliny tells us, that the Indus (L) had its source in mount Paropamisus; and that nineteen rivers discharged themselves into it; the most famous of which were the Cophes, the Choaspes, the Sirtarus, the Hydaspes, the Acesines, the Hyarotis or Hydraotes, and the Hyphasis. The Cophes carried along with it into the Indus the Malamantus, the Soastus, and the Garæas; as the Acesines did the Tutapus. As for the Ganges, it was taken to be the largest river in the world by Strabo; and issued from mount Imaus, the Mus Tag of the moderns, or from an ascent in the neighbourhood of it. Pliny tells us, that nineteen rivers emptied themselves into the Ganges, of which the principal were the Iomanes, the Erannoboa, the

*Rivers.*

<sup>9</sup> Ptol. ubi sup.

(L.) This river was likewise called Sindus by Pliny and Arrian, and one of its mouths has this name given it by Ptolemy. The native Indians at this day call the Indus, when it draws near the Indian ocean, Sinda or Sindus. Hence the neighbouring tract is called Sind, and that part of the Indian ocean bordering upon it the Sindian sea. The *findon*, or fine Indian linen, so celebrated among the ancients, probably deduced its name from this tract, as vast quantities of that valuable commodity were anciently exported from thence (1).

(1) Plin. lib. vi. cap. 20. Arrian. Mar. Eryth. Periopl.

Conda.

Condochates, the Cosoagus, the Sonus, the Caina, the Cossoanus, the Sittocatis, the Solomatis, the Sambus, the Magone, the Agoranis, and the Omalis. The Namadus, the Nanaguna, the Pseudostomus, the Baris, the Solenus, the Chaberus, the Tyna, the Manda, and other obscure rivers appertaining to India, mentioned by Ptolemy, we shall not expatiate upon, as nothing remarkable of them has been handed down to us by any of the ancient geographers or historians.

**Mountains.** Pliny informs us, that the Imaus, Emodus, Paropamisus, and Caucasus, formed a long ridge of mountains, which served as a limit on that side to India; they may therefore be considered as bearing some relation both to India and Scythia. This vast chain of mountains, which separated the latter from the former, was the same as the mount Pamer and the Mus Tag, or Imus Tag, of the present Tartars. By the last of these Ptolemy understands a large ridge of mountains running from south to north, which he calls the Semanthini; but for this he has not a proper foundation. For the true Imaus, or Imus Tag, bends chiefly from east to west, and separates a great part of Kalmuck Tartary from Little Bukharia, or the kingdom of Kashgar. Ptolemy likewise mentions as belonging to this country the mountains called Montes Apocopi, Sardonicæ, Bettigus, Vindius, Adisathrus, and Uxentus, towards the Ganges. He also takes notice of mount Mæandrus, mount Sepyrrus, and mount Damasus, in India extra Gangem; but none of these was famous on account of any remarkable event that happened in their neighbourhood. It may not be improper to observe here, that in the Tartarian language *Mus*, or *Maus*, to which the Tartars in common pronunciation prefix the vowel *I*, signifies *ice*, and *Tag* a *mountain*. *Imustag*, therefore, denotes the *icy* or *snowy mountain*; and from hence the corrupt word *Imaus* deduces its origin. The ancient term signifying *mountain* was *tau*, or *taui*; and this is still added to the proper names of their mountains by the Tartars of Siberia. Some of the modern Tartars pronounce this *Däg*, *Dak*, *Dau*, and *Dau*; from whence we may derive the name of the *Daci*, a nation of Scythian extraction, who were anciently denominated not only *Daci*, but *Dau*, as we learn from Strabo. In like manner, the denomination of *Caucasus*, that is, *Caf*, *Caco*, or *Coho*, in Persian, denotes *mountains*,

\*Ptol. ubi supra. Strab. lib. xv. Plin. lib. vi. cap. 30. & alibi. Arrian. Exped. Alex. lib. iv. cap. 33. 34. 35.

or a mountainous tract, as may be evinced from several authors<sup>a</sup>.

We find several islands in the Indian ocean taken notice of by the ancients, which we shall here beg leave lightly to touch upon. Barace lay in the Sinus Canthicus, according to Ptolemy; Milizigeris, Heptanesia, Peperina, Tricadira, Trinesia, Leuce, and Panigeris, extended themselves from thence to the Sinus Colchicus; Cory was in the Sinus Argaricus, and under the mouths of the Tyna Sufuara. Besides which Arrian mentions another called Cilluta, that seems to have been situated in the principal mouth of the Indus, had several commodious ports, and was of a very considerable extent<sup>c</sup>.

But the most famous of the Indian islands was the Taprobane, or Taprobana, of the ancients, and the Ceylon of the moderns, said by Strabo to be as large as Britain. Mela doubted whether it was an island, or the first part of another world, the latter opinion having been embraced by Hipparchus. It was, however, considered as an island by many writers who lived before Mela, and known to be so in the time of Alexander the Great. The king of this island sent four ambassadors to Claudius, the principal of which was called Rachia, who informed the Romans, that there were five hundred towns in Taprobane; that Palæsimundus the metropolis had a fine haven, and contained two hundred thousand souls; and that there was in the island a lake three hundred and seventy-five miles in circumference. They also related, that this lake was interspersed with several small islands, whose soil was extremely fertile; and that out of it there issued two rivers, one of which, named Palæsimundus, discharged itself into the port belonging to the city of the same name, by three channels, the largest of which was fifteen stadia broad, and the smallest five. The other river, according to them, had the name of Cidar, or Cidara, and moved in a northern direction. They likewise affirmed, that the Promontorium Coliatum, the nearest part of India, was four days sail from the coast of Taprobane, the island of the Sun lying in the middle of the passage. But Ptolemy, who has given us a prolix description of Taprobane, differs in many particulars from these ambassadors. He makes it nearer the coast of India; and does not enumerate above thirty towns. He says not a word of the lake Megisba, nor of the two rivers whose courses were described by the Taprobanian ministers;

<sup>a</sup> Plin. lib. vi. cap. 17. Ptol. ubi supra. Von Strahlenberg ubi supra, & alibi. Strab. lib. vii. p. 394. Lutet. Parisior. 1620. Ptol. ubi supra. Arrian. ubi sup. lib. vi. cap. 19.

and passes over in silence both the town and harbour, as well as the river, called Palæsimundus. Such different descriptions have made some learned men suspect, that the Taprobane of the ambassadors and that of Ptolemy must have been different islands. Several persons of great erudition have taken Sumatra to answer to the Taprobane of the ancients better than Ceylon; but the generality of learned men have been of another opinion. Nor is it so probable, that the Roman and Alexandrian merchants undertook so long a voyage as to the island of Sumatra, for the sake of commerce, as that they sailed to Ceylon on that account. But the situation of Taprobane, as laid down by Ptolemy, so nearly correspond, with that of Ceylon, that we cannot well doubt of the identity of those islands; though that the aforesaid geographer has without any reason extended his Taprobane beyond the line, must not by any means be denied.

The principal towns in this island, according to Ptolemy, were Masgana, and Jogana, on the western shore; Odoca, Dagana, a place sacred to the moon, and Dionysus, in the southern part; Procurus on the eastern coast; Moduti Emporium and Talacori Emporium on the northern side; and, among the mediterranean places, Anurogrammum and Maagrammum, two cities of considerable note. The most remarkable promontories were the Promontorium Andrasimundi, the Jovis Promontorium, the Avium Promontorium, the Dionysi Promontorium, the Cetæum Promontorium, and the Boreum Promontorium opposite to India. The chief rivers were the Soana, the Azanus, and the Ganges. The most noted havens seem to have been the Priapius Portus, the Mordi Portus, the Solis Portus, the Rhizola Portus, and the Spataña Portus. Among the principal bays or gulphs, we may rank the Prasodes Sinus, which has been placed by Ptolemy on the western coasts of the island.

Cellarius believes, that the Insula Solis of Pliny may be considered as the same island with the Cory of Ptolemy; which, if those authors are reconcileable with each other, may possibly not be very remote from truth. The latter has fixed Bazacata, a small island, in the Sinus Gangeticus, at present the bay of Bengal; and, at a considerable distance from it, in a southern direction, the island of the Good Dæmon. In the Sinus Magnus, now the bay of Siam, opposite to the country of the Sinæ, were situated the three islands of the Satyrs, and further to the south the auriferous island of Labadius, whose metropolis was denominated Argentea, or the Silver City. Some of the old geographers mention

mention two islands called Chryse and Argyre, as lying between the mouths of the Indus and the Ganges; but their accounts of them are so confused and indistinct, that they cannot be depended upon. In fine, those pretended islands seem to be the Silver Region, and Golden Region, or Golden Peninsula, above mentioned, as has been long since hinted by Salmasius\*.

\* The Sinæ, according to Ptolemy, inhabited a tract to the east of India, behind the Sinus Magnus; so that, properly speaking, they did not belong to India, though they seem to have been considered as appertaining to that country by Cellarius. The tract they occupied was bounded on the east and south by the Terra Incognita, on the north by Selica, and on the west by India extra Gangem. The town of Aspithra, near which ran a river of the same name, issuing from the Semanthine mountains, was situated at a small distance from the confines of India. The towns of Bramma and Rabana stood near the mouths of the rivers Ambastus and Senus, which discharged themselves into the Sinus Magnus. The Ichthyophagi, or the Ichthyophagi Arabiopes, had a district assigned them near the line, and to the south of them ran the river Cotiarcs. In a southern direction from the line, we likewise meet with Coccoranagora, Thina, Thina, or Sinæ Metropolis, Catigara, and the town of Saraga. Acadra, or Acaithra, a mediterranean town, had a northern situation, and seems to have been a place of some importance. In fine, the country of the Sinæ seems to have answered to the tract comprehending the kingdoms of Siam, Laos, Camboja or Cambodia, Tonquin, and Cochinchina, or at least the most considerable part of that tract. It is probable, that this region was anciently called Sin, Sim, and Siam, which seem to be names very nearly related; for, as Sinæ was the ancient name of the people, Sin, or Sim, was undoubtedly that of the country; and Siam, the present name of a pretty large part of it, in sound approaches very near to Sim, or Sin. Nor can any thing material be objected to this, except the situation of Serica, bounding the country of the Sinæ on the north, which some may possibly place at a very considerable distance from the eastern extremity of India extra Gangem. However, we cannot believe that there is the least foundation for such an opinion. M. Bayer, indeed, asserts the Seres to have been seated in the interior part of India intra Gangem, and consequently nearer the

*The country of the Sinæ.*

\* Strab. lib. ii. Hipparchus apud Pompon. Mel. lib. iii. ut et ipse Mel. ibid. Plin. lib. vi. cap. 22. Salmas. Bochart. Isaac. Voss. apud Cellar. ubi sup. ut et ipse Cellar. ibid.

frontiers of Persia than those of China. But, in support of this notion, he has not offered so much as a single argument\*.

Most of the mountains of India were covered with trees that bore a great quantity and variety of fruits. The delightful plains with which this country abounded, were very spacious and fruitful. The richness of their soil was incredible, their atmosphere pure and balsamic, and the rivers were inexpressibly pleasant and fertilizing. It is no wonder, therefore, that the Indians had two harvests in a year; that the region they inhabited produced a variety of animals of uncommon strength and beauty; and that their country (being animated by a proper quantity of the solar rays) should have been in reality a second paradise. The elephants of India excelled all others, and particularly those of Africa. Some of them were immensely large, and, after being trained up in a proper manner, behaved with inconceivable dexterity in an engagement. The woods abounded with great plenty and variety of game; as also with animals that were nowhere else to be found. As for the bowels of the earth they were well stored with gold, silver, and precious stones. The men and animals are said to have been of a larger size than in other countries, nature seeming here to be in her bloom, and utmost vigour.

*Curiosities.*

As the limits here prescribed will not permit us to expatiate largely upon the curiosities of this country, a description of which would form a considerable volume, we shall only exhibit to our readers the following, which are some of the principal: 1. A species of amphibious animals produced on the coast of Taprobane, some of which resembled a horse, others an ox, and others called whales by Strabo. 2. The surprising inundations of the Acesines, and other rivers, whose waters, about the time of the summer solstice, rose forty cubits high, and overflowed all the neighbouring plains, according to several authors. 3. The northern winds swelling the rivers of India in the same manner as the southern showers augment the Nile. 4. A desert of vast extent, containing above a thousand cities, villages, and towns, which had been abandoned by their inhabitants, upon the Indus's changing its channel. 5. The fine linen and silk made in this country, which were highly valued by the ancients. 6. The reed or cane producing a sort of natural honey, which was endowed with an intoxicating quality. 7. A tree, described by Onesicritus, grow-

\* Ptol. ubi sup. cap. 3. Cellar. ubi sup. Marcan. Heracleot. p. 4. Tb. Sig. Bayer. Comment. Orig. Sinicar. p. 309. Petropoli, 1730. y Diod. Sic. Strab. Plin. Arrian. Curt. Plut. in Alex.

ing in the territories of the Musicani, one of the southern parts of India, whose boughs, after they had ascended to the height of twelve cubits, grew downwards, and took root in the earth; which course they continued till they had formed a sort of long booth or arbour resembling a tent or pavilion supported by pillars. 8. Some Indian trees of a most enormous size, every one of which afforded shelter to four hundred horsemen. 9. A small tree, or shrub, that had pods like those of a bean, ten inches long, and full of a kind of honey of a poisonous nature. 10. The corn, resembling wheat, in the country of the Musicani, which grew wild on a spot of ground that required not the least cultivation. 11. The great number of medicinal plants, of various qualities and colours, many of which were not to be found in any other region. 12. The cinnamon tree, shrubs bearing variety of spikenard, herbs, flowers, drugs, &c. the produce of the southern parts of India. 13. The vast number of apes or monkeys, in a wood near the city of Nicæa, which upon Alexander's approach drew up in order of battle, insomuch that the Macedonians took them for a body of regular troops, and began to make the proper dispositions for an engagement; but Taxilus, who at that time attended Alexander, by discovering to them what sort of an enemy this was, put an end to the alarm. These apes were taken two ways: first, the hunters of them filled large dishes with water, and placed them near the trees the apes had posted themselves upon, and, in the sight of those animals, washed their eyes; afterwards they put some viscous matter into the dishes, instead of the water, and then retired. As these animals, therefore, are great mimics, they no sooner observed the coast clear, than they came down from the trees, and, attempting to wash their eyes as the hunters before had done, they blinded themselves, and were easily taken. Secondly, the same hunters at other times put on a sort of sack or budget, somewhat resembling trowsers, in the sight of the apes, and left others for those animals, hairy wicker, and besmeared with such viscous matter as that already mentioned, which they putting on, were thereby rendered incapable of making their escape. 14. The prodigious quantity of fossile salt, dug out of a mountain in the kingdom of Sopithes, sufficient to supply all India with that commodity. 15. The rich gold and silver mines mentioned by Strabo. 16. The famous breed of dogs in the kingdom of Sopithes, of which that prince gave a hundred and fifty to Alexander the Great. Four of these, in the sight of Alexander and Sopithes, were set upon a lion, and proved a match for him.

In



## *The History of the Indians.*

In the middle of the conflict, Sopithes commanded one of them to have a thigh cut off gradually, in order to force him to leave the lion; but this amputation did not oblige him to quit his hold. 17. The numerous instances of longevity among the Indians and the Seres, many of them attaining to a hundred and thirty, and several to two hundred years of age. 18. The tigers in the country of the Prasii, twice as big as a lion, and of such strength, that one of them, with his paw, could easily seize upon, and drag to him, a large mule. 19. A species of monkeys bigger than dogs of the largest size, all over white, except the face, which was black; though sometimes the face was white, and every other part black. Their tails were above two cubits long. They were extremely mild and harmless, never playing any mischievous tricks. 20. The fossil stones of the colour of frankincense, sweeter than honey itself. 21. The serpents two cubits long, with wings like bats, that flew about in the night, and emitted some poisonous drops, which caused the bodies of those animals they fell upon to putrify. 22. An uncommon and surprising species of very large flying scorpions, that infested some parts of India. 23. A monstrous and incredible strong breed of dogs, that could hold fast even a bull or a lion, and were so fierce, that their eyes sometimes fell out of their heads, after they had fastened upon those animals. These creatures would have been cut to pieces rather than let go their hold, as will the true bull-dogs in England. However, the Indians could disengage them, by pouring water into their nostrils, as we learn from Strabo. 24. The water of the river Silia, or Siliat, which was of such a nature, that nothing could swim upon it. 25. The natural honey flowing from reeds or canes, called μέλι τὸ καλῶνιον and σάκχαρι by Arrian. 26. A species of serpents that were short, black, had heads like those of dragons, and eyes of the colour of blood. 27. The pearl-fishery in the southern part of India, not far from the promontory at present going under the denomination of cape Comorin. 28. The diamonds, pearls, carbuncles, and other kinds of precious stones, that were produced in this region. 29. Some of the whales left by the tide on the shore in some of the maritime parts of India, a hundred cubits long, of whose bones the Indians built themselves houses. 30. The vast number of jewels found on the banks of the Acesines and the Ganges. 31. The fountain whose water was as combustible and inflammable as oil. 32. The ebony, opals, onyxes, alabaster, vermilion, crystal, amber; and the two mountains near the Indus, one of which attracted iron, and the

the other repelled it. 33. The lions, panthers, rhinoceroses, camelopardales or camel-panthers, sphinges or marmosets, cynocephali or larger kind of baboons, crocotta or lion-wolves, and the dragons of an immense size taken notice of by Strabo. 34. The horses with a single horn in their foreheads, or unicorns, with the heads of stags. 35. The rivers that abounded with particles of gold, and enabled the neighbouring Indians to pay the taxes and duties imposed upon them. 36. The pedra de cobra, which was known to the Indians as well as the ancient Scythians, or Tartars, from the remotest antiquity \* (M)

## S E C T. II.

*The Antiquity, Government, Laws, Religion, Customs, Language, Learning, and Disposition of the Indians.*

**T**HOUGH the Indians have been already deduced from Japhet in a former part of this work, yet we would there be understood of only a part of that nation. For, though it may be allowed that some of them were descended from Magog the son of Japhet, in conjunction with the Tartars and Chinese, yet it is likewise probable that many of them sprung from the other sons of Noah. That, I am settled in the country afterwards called Persia, has been fully proved; so that many of his descendents may be supposed to have pushed farther eastwards, and particularly in- Antiquity.

\* Nearch. Parapl. Oxon. 1698. Megasthenes, Eratosthenes, Onesicritus, Ctesias, Patrocles, Deimachus, Anacharsis, Aristoteles, et Aristobulus, apud Strabon. lib. xv. ut et ipse Strab. ibid. Plin. Nat. Hist. pass. Arrian. in Expedit. Alexand. & in Indig. pass. Curt. pass. Plutarch. in Alexand. Diod. Sic. lib. ii. & alib. Porph. de Abstin. lib. iv. Arrian. Peripl. Mar. Erythr. pass.

(M) Besides the curiosities here mentioned, we find others taken notice of by some of the ancients, that were deservedly exploded as fabulous by Strabo. Such were the dwarfs of three and five spans high, some of whom had no noses, and others waged perpetual war with the cranes; the Enotocæ, whose ears were so large, that they lay upon them; the wild men about

the Ganges, who had no mouths; the Ocypodes, who could outrun a horse; those men who had dogs ears, a breast covered with hair, and one eye only in the middle of their foreheads. Many more wonders of this kind occur, which existed only in the imaginations of those writers who have given us any account of them (1).

(1) Strab. Geog. lib. xv.

to the nearer eastern regions, of which India was one. Some of the posterity of Cush, if not their great progenitor himself, seated themselves in that part of Subæria still called Khuzestan, or the country of Chuz, as well as in Arabia; from whence they might easily migrate to the banks of the Indus and the Ganges. In confirmation of which opinion, it may be observed, that the Arabs have always believed the nations denominated by them Sind and Hind, which comprehend the whole body of the Indians, descended from two of the great-grandsons of Ham, of the same names. We may, therefore, reasonably enough presume that the descendants of Shem and Ham, as well as those of Japhet, contributed towards peopling the vast continent of India.

The Indians, like other nations, boasted of too high an antiquity, as we learn from Pliny. They pretended to have had a series of a hundred and fifty-three kings, between Bacchus and Alexander the Great, who reigned above five thousand four hundred years. But neither Pliny, nor any other ancient writer, has ventured to give us a list or catalogue of those kings. Such a notion as this must be allowed to be not only repugnant to sacred writ, but to the whole stream of genuine profane antiquity, and particularly to Herodotus the father of history\*.

*Government.*

With regard to the government of the Indians, we shall not be circumstantial. That it was of the same kind with that of the most ancient Numidians, Arabs, Tartars, and Chinese, we have no reason to doubt. The Indians, for several ages, like those nations, had many petty princes among them, who exercised a sovereign authority, till at last they found themselves obliged to submit to others that were more powerful, or else voluntarily united themselves under such heads, to repel all foreign invaders. So several little sovereigns seem to have elected Chedorlaomer to preside over them, though some of these afterwards, without any just cause, withdrew their allegiance from him; for which reason, the Scripture says they rebelled. In like manner the Etruscans had twelve lucumos; but over them presided a chief, whose orders they obeyed on all extraordinary occasions. And that this kind of government prevailed in India, when Alexander the Great invaded that country, may be inferred from Arrian, Curtius, and Strabo. The princes or kings, among whom India was anciently divided, seem to have ruled with an absolute sway, since they were the sole proprietors of all the lands under

\* Plin. lib. vi. cap. 17.

their respective jurisdictions, as we are informed by Diodorus and Strabo. There were several republics likewise in this country, at the time of Alexander's invasion. The Indians, as well as the Chinese, confined themselves to their own country, and always kept themselves unmixed with foreigners; so that it is no wonder they should have been governed by Indian princes, for the most part, till the time of Sandrocottus. For even supposing Bacchus, or Sefac, to have made so rapid a progress in the reduction of India, as we are told he did by Diodorus Siculus, yet it does not appear from history, that any considerable part of that region was ever thoroughly subdued by, and much less continued for any time in a state of servitude to the Egyptians. Several kings reigned here in the time of Alexander the Great, though some of those princes were then very powerful, and made a noble stand against that conqueror. Nor have all the most considerable rajahs of this vast tract been subjugated by the Moguls themselves till within these few years, as will be seen in the modern history of the Indians <sup>b</sup>.

That the ancient Indians had salutary laws, appears from *Laws*. what we have observed of the Cathians, in the history of the Tartars, and may be farther evinced from some good authors. But as the limits here prescribed will not permit us to be very copious on this head, we shall at present only mention the following, which are the principal. 1. The Indians were, by a particular law, divided into seven classes, or orders of men, as we learn from Diodorus and Strabo. The first of these were the philosophers; but few, in comparison of the rest: they admitted those who assisted in offering the sacrifices into their private assemblies, and the kings themselves seem to have presided in their great convention, as we shall presently have occasion to observe. The second were the husbandmen, a very numerous body of men. The shepherds and hunters formed the third class, and were likewise pretty considerable. Artificers and mechanics, particularly those who fabricated arms and constructed ships, made up the fourth. The fifth division was composed of military men, who, in time of peace, had a place assigned them to reside in, and a proper allowance granted them by the prince they served. The sixth order consisted of officers employed by the king, or his ministry, to inspect the actions and conduct of the people, and make a private report to him of their discoveries. The seventh

<sup>b</sup> Gen. ch. xiv. ver. 4. Diod. Sic. lib. ii. Strab. lib. xv.

division was formed by the king's privy-council, from whence justice was distributed throughout the whole community. 2. By a particular law, the philosophers were enjoined to repair to the king's palace at the beginning of the year, and there produce all their compositions, observations, and predictions, relating either to the fruits of the earth, animals, or the commonwealth. After any one of them had been proved guilty of falshood or ignorance, three times, he was silenced for life; but the others were exempted from taxes, and held in the highest veneration. 3. The husband-men were never pressed or obliged to take on in the king's service; because they tilled the ground for the king, who was the sole proprietor of it, and who received from them the fourth part of the produce. 4. No private person was permitted to bring up either a horse, or an elephant. 5. All those animals belonged to the king of the country in which they were produced. 6. The privy counsellors were not permitted to marry in a lower family. 7. Every Indian convicted of giving false evidence was punished in the extreme parts of the body. 8. If any person deprived another of a limb, he did not only forfeit the same part himself, but had likewise his hand cut off; and to render useless either the hand or eye of an artificer, was considered as a capital crime. 9. The woman that killed a drunken king, was married to his successor; from whence we may conclude, that drunkenness was looked upon as an enormous vice among them. 10. Neither the life-guards, nor any of the king's other troops, were permitted to enter the city where he held his residence. 11. It was not lawful for the king to sleep in the day-time; and in the night he found himself obliged frequently to change his bed, to avoid the treachery of his servants. 12. In some parts of India the married women were not permitted to survive their husbands, but were burnt with their bodies, as has been already observed in the history of the Tartars. 13. Polygamy was tolerated by law among them. 14. By a particular law, the virgins who distinguished themselves in fighting at fifty-cuffs, were rewarded with husbands. 15. The privy counsellors were famed for their prudence, consummate abilities and noble extraction; and out of their body the king selected judges, generals, and all superior magistrates. 16. It seems to have been a law among them, that all their civil or political institutions should be derived from their Brachmans, or philosophers. 17. Whatever wars they might be engaged in at any time among themselves, they obliged themselves by a common law not to make hostile

hostile incursions, to ravage the country, nor to plunder the husbandmen, whom they considered as the greatest benefactors to the public. 18. The Indians were not suffered to make any of their countrymen slaves, every one of them being considered as in a natural state of liberty. 19. They had several customs in common with some of their neighbours, which have been mentioned in other parts of this work. Nor is this circumstance to be wondered at, since the Indians were sometimes confounded with the nearest circumjacent nations by the ancients, and particularly with the Scythians, or ancient Tartars<sup>c</sup>.

• The principal objects of religious worship among the Indians, in the earlier ages, were Jupiter, or Jupiter Ammon, and Bacchus; in which particulars they agreed with the Egyptians, Arabs, and other nations. Hercules and Pluto had likewise divine honours paid them. The Indians also worshipped a deity representing Jupiter Pluvialis, Pan, the river Ganges, and a sort of gods answering to the Dii Indigetes of the Romans. These were a kind of genii, or inferior deities, in high repute all over India. Their power was supposed to extend over this lower world, and in particular over man. *Religion.*

Whatever species of idolatry might at first have prevailed among the Indians, it is probable, that, after Cambyfes conquered Egypt, the priests, being obliged to abandon that country, found their way into India, where they planted and propagated the Egyptian superstition. The hieroglyphic representations of the Egyptian deities, which the aforesaid priests introduced into this vast region, undoubtedly gave birth to those monstrous figures, or images, of their false gods, that are still the objects of adoration in India. As a farther demonstration of what is here advanced, it may be observed, that the Indians still preserve some traces of the worship of Isis and Osiris, that anciently prevailed among the Egyptians<sup>d</sup>.

The Brahmans, Brachmans, or philosophers, were not only the priests of the Indians, but likewise the principal counsellors and directors of their kings. They, therefore, served their country both in a civil and religious capacity, as did the Magi among the Persians. The Indians looked upon these Brahmans as the greatest favourites of heaven, and as men perfectly acquainted with every thing

<sup>c</sup> Nearch. Parapl. Oxon. 1698. Megasthenes, Eratosthenes, Onesicritus, Ctesias, alique apud Strabon. lib. xv. ut & ipse Strabo, ibid. Diod. Sic. lib. ii. Plin. pass. Arrian, in Exped. Alexand. in Indic. & in Periplus Mar. Erythr. Curt. Plut. in Alex. <sup>d</sup> Athanas. Kircher. Chin. illustrat. par. iii.

that passed in the infernal regions, or related to the kingdom of Pluto\*.

However, the Greek and Latin authors have not all entertained the same sentiments of these Indian sages. They have been considered as distinct from the Gymnosophists by Ptolemy, who places the Brachmans, whom he calls Magi, in a southern district of India, between the rivers Solenus and Chaberus, not far from the sea; whereas he assigns the Gymnosophists a situation in the north eastern part of that country, near the western bank of the Ganges. On the contrary, that the Gymnosophists were divided into two branches or sects, the Brachmans and the Germanes, we find asserted by Megasthenes in Strabo. Diodorus, in one place, represents the Philosophers of India who were the Brachmans of Megasthenes, as equivalent to the priests of other nations. Whereas, in another passage, he considers them as a separate nation, sect, or body of men, settled in one particular part of India. Arrian fixes the Brachmans among the Malli and the Musicani; and Pliny says the word Brachman was the surname of many nations. Porphyry affirms the Gymnosophists to have been divided into two sects, the Brachmans and the Samanæi; and that of the Brachmans, some lived in a mountainous tract, and others about the Ganges. Arrian, Apuleius, Clemens Alexandrinus; and Plutarch differ in several particulars relating to these Indian sages; though they all seem to agree in celebrating their love of divine wisdom, their knowledge, their abstemious way of life, and singular temperance, in fine, their contempt of all the good, as well as bad things of this world, so much desired, or dreaded, by the bulk of mankind.

The Brahmins were not so much a distinct nation, or particular class of philosophers, as a tribe or set of men, or rather a numerous family, descended from one common ancestor, different from the progenitors of the people among whom they lived. They were a body of men that we may consider as similar to the Fabian, Cornelian, or Claudian families in ancient Rome, deducing their origin from Brahma, the first of the three beings whom God created, and by whose means he afterwards formed the world. That Brahma should be the Supreme Being, as M. Bayer asserts, is too absurd to be supposed; and that he was Abraham, has been allowed by some of the best Jewish

\* Diod. Sic. & Strab. ubi sup. Plut. in Alex. Arrian. de Exped. Alexand. in Indic. & Peripl. Mar. Erythr. Porphy. de Abascent. lib. iv.

writers, as well as Shahrestani, an Arab author of great repute. Dr. Hyde likewise offers some ingenious conjectures in defence of this notion<sup>f</sup>.

Postellus takes these Brahmins to have been descended from Abraham by his wife Keturah, and believes that the true religion prevailed long among them; and, indeed, from the accounts given us of them by the ancients, it seems to appear, that they acknowledged one Supreme Being, and a future state of rewards and punishments. Nay, it farther appears, that some of them worshipped this Supreme Being with great fervency and devotion, prayed constantly to him, and despised every thing in this world for his sake. Be that as it may, they were celebrated all over the ancient world for their wisdom and austerity of life, and proposed as a pattern for imitation to nations of greater politeness than the Indians. Pythagoras studied their doctrine and manners, and received his notion of the transmigration of souls, or metempsychosis, from them. A famous Brahmin, named Behergir, communicated to the Mohammedans, whose religion he embraced, the Amberthkend, which contains the doctrines of the Indians. The modern Brahmins say, that Brahma left to the Indians the four books which they call Beth, or Bed, in which all the sciences, and all the ceremonies of religion are comprised; and for this reason they represent that supposed deity with four heads. Some of the ancients intimate, that they thought it highly criminal to deprive any, even the most inconsiderable animal, of life; in which opinion, they are followed by the modern Brahmins. They formerly assumed to themselves the prerogative of teaching and instructing others; they differed from the Gymnosophists, and particularly the Samanæi, in this, that they were all of the same family, whereas the others might have belonged to any family, or Indian tribe<sup>g</sup>.

Some of the most remarkable customs of the Indians *Customs.* will merit a place here; and such were the following. 1. The Indians, and particularly the Oxydracæ, celebrated the feasts of Bacchus in a pompous manner; and their princes imitated the order of that conqueror's march into

<sup>f</sup> Idem. ibid. Th. Sig. Bayer. Element. Brahmanic. Tangutan. Mungalic. in Comment. Acad. Petropolit. tom. iv. p. 290, 291. Petropoli, 1735. Al Shahrestani. in Calce lib. de Religion. Ind. Vide etiam Thom. Hyde Mist Relig. Veter. Persar. p. 31, 32. <sup>g</sup> Postellus in Comment. ad Jezir. Megasthenes apud Strabon. ubi sup. ut et ipse Strab. ibid. Arrian. Plutarch. Porphyry. Clem. Alexand. Apuleius, Philostrat. & Palladius, ubi sup. D'Herbel. Biblioth. Orient. p. 214.



India, till Alexander's invasion of that country. 2. According to Diodorus Siculus, the Indians had their first harvest about the summer solstice, and their second a little before the beginning of the winter. 3. They extracted great quantities of a sweet substance from a cane, probably the same as the modern sugar-cane, which Arrian calls the honey of reeds and sugar. 4. The Catheans always chose the most handsome person among them for their King, according to Onesicritus in Strabo. 5. Many of the Indians painted their beards with a variety of vivid colours, which they took to be very graceful and ornamental. 6. The Musicians, in their frugality, manner of eating, and other points, resembled the Lacedæmonians. 7. Many of the Indians made no use of gold and silver, though their country abounded with them. 8. They did not apply themselves to the military art, which they considered as unlawful, as destructive of the repose and tranquility of mankind. 9. The shepherds and hunters lived, in tents, not approaching the cities and towns, and were maintained at the king's expence. 10. They had a particular method of hunting elephants, which has been described at large by Strabo. 11. Though some writers make the Indian kings the sole proprietors of all the horses and elephants in their dominions, yet others are of a different opinion, and assert the Indians to have yoked them as they did camels, and that a lover could not have made his mistress a more acceptable present than an elephant. 12. The ephori, or officers who inspected the people's conduct, arrived at the knowledge of many secret transactions by the assistance of several strumpets, whom they employed to get them intelligence, both in cities and camps. 13. They kept the highways in good repair, and at the end of every ten stadia erected a sort of pillar, which pointed out to travellers the different roads, and the distances of places from one another. 14. They had officers, whose business it was to take care that the rivers were kept clear, and confined within their banks; that the people were duly supplied with water, and had the lands properly divided amongst them; as in Egypt; that the hunters, farmers, and artificers did their duty; and that the king's revenue was regularly collected. 15. They paid a great regard to strangers, and had persons whose sole employment was to supply them with every thing they wanted, both in sickness and in health. 16. The officers appointed to regulate every thing relating to the government of their cities, were divided into six classes, every one of which consisted of five members; as were also those to whom was committed the management and direction of  
military

military affairs. 17. They rode their elephants without bridges, and had their carts and waggons drawn by oxen. 18. As their country produced no grapes, except a few that were wild, and unfit for use, in the territories of the Musciani, they never drank any wine, except at their sacrifices, and that was made of rice. 19. Many lived upon a sort of liquid food made of rice, and some of them upon the herbs of the field, and water only, particularly the Gymnosophists. 20. Some of the Indians did not dine and sup together, nor at any stated hour. 21. They took great pleasure in rubbing their naked bodies with flesh-brushes; which practice might probably be considered by them as a very salubrious exercise. 22. They had few pompous funerals, or splendid sepulchral monuments erected among them. 23. Their attire was very rich, adorned with gold, silver, and a great variety of precious stones. 24. They did not honour old men, except they were prudent and virtuous, thinking that such only ought to be treated with any marks of distinction. 25. Many of the Indians bought young women of their parents, for a pair of oxen a-piece, in order to marry them, some for convenience, and others for the sake of issue. 26. They did not cut the throats of their victims, but stifled or suffocated them, that they might be offered whole to the deity for whom they were intended. 27. When the king went a hunting, he was surrounded with a large body of women, some of whom were mounted on elephants, others on horses, and others rode in chariots. 28. Some of the Indians bordering on mount Caucasus are said to have used their women in the open streets without shame, and to have fed upon the flesh of their relations; but that these were Scythian customs, we learn from Herodotus. 29. Several of the Indians hunted monkies, or marmosets, and drove them down precipices; but sometimes those animals made head against, and threw large stones at their pursuers. 30. The poorer sort of people among the Taxillæ, or Taxili, an Indian tribe, exposed their daughters naked to public view, in order to get them husbands, according to Strabo. 31. In some parts of India, most of the women voluntarily burnt themselves with the bodies of their deceased husbands; and those who did not sacrifice themselves in this manner, entirely lost their reputation. 32. Several of the Indians had wives whom they lent to their neighbours; and suffered their dead to be devoured by vulturs. Besides these, other customs prevailed among the Indians, that coincided with some of those practised by the neighbouring nations, of which we have already  
ready

ready given a full and ample account in other parts of this work <sup>b</sup>.

*Language.*

That the modern Persian tongue was also nearly related to the Indian, seems to be owned by some of the greatest men who have launched out of late into the vast ocean of ancient literature, especially that branch of it relating to the old languages of Asia. The old Indians had a great variety of dialects, some of which differed much from others. M. La Croze discovered no small affinity between the old Persian and modern Armenian languages; both of which, probably, in many points, agreed with the ancient Indian. But we shall not dwell upon this topic, since almost every thing that has been said of the primitive language of the Tartars, or Scythians, is applicable to that of the Indians <sup>c</sup>.

That the ancient Indians had no letters, or alphabetic characters, seems to appear from Strabo, though that author is not quite consistent with himself in this particular. But, notwithstanding what he has alleged in favour of this notion, from the account he gives us of the Indians, it seems extremely probable, that in the time of Alexander the Great, they were not void of letters, or at least of some sort of characters, which enabled them to communicate their ideas to one another with great facility. To wave other arguments, the characters on the Old Persian and Median coins amount to a very strong presumption, that such characters were not unknown to the Indians <sup>k</sup>.

The learned M. Bayer has observed, that the present Brahmanic characters were deduced from the Estrangelo (N) letters,

<sup>b</sup> Nearch, Parapl. edit. Oxon. 1698. Megasthenes, Eratosthenes, Onesicritus, alique apud Strabon. lib. xv. ut & ipse Strab. ibid. Herodot. lib. iv. Diod. Sic. lib. ii. Plin. pass. Arrian in Expedit. Alexand. in Indic. & in Peripl. Mar. Erythr. pass. Curt. Plutarch. in Alex. pass. Palladius, Philostrat. Clem. Alex. et Apuleius, ubi supra.

<sup>c</sup> G. G. Leibnitus in Syllab. Dissertat. Philologic. a Joan. Chamberlayn. edit. p. 23. Amst. 1715. Arrian. Reland. ibid.

<sup>k</sup> Strab. ubi sup. G. G. Leibnit. et Reland. ubi sup.

(N) That the Arabs, in the time of Antigonus, one of Alexander's successors, used the Syrian, or Assyrian letters, we learn from Diodorus Siculus. For they sent a letter to that prince written in the Syrian character, according to this author, as we have observed in the history of the Arabs. These

letters we take to have been those now called the Estrangelo, or rather the Mendean, from whence the others were derived which still subsist in the East. That they were the Assyrian letters used by the Persians in the reign of Darius Hystaspis, and even before that reign, according to Herodotus, cannot,

ters, introduced into India either by the Jacobites or Nestorians, in the time of Jenghîz Khân. As, therefore, the Estrangelo character was derived from the Mendæan, which is apparently deducible from the primigenial Hebrew alphabet, the Indians have still the issue of the first letters among them. Even the Malabaric characters themselves are the offspring of these primæval letters. From hence it seems to appear, that the square or Assyrian letters were the true primigenial letters of the East<sup>1</sup>.

With regard to the learning of the ancient Indians, we have not much to say. *Learning.* Physic seems to have been their favourite art. They were likewise versed in necromancy and incantations. Their physicians did not so much deal in pharmacy as in the dietetic part of physic. Unguents and cataplasms they frequently prescribed, but concerned themselves with few other medicines. Natural philosophy we must not suppose them to have been entirely unacquainted with, since this is so nearly related to physic; and since the Indians were no strangers to the salutary and noxious qualities of several herbs. That they were likewise capable of preparing poisons in the earlier ages, appears from Strabo, who informs us, that, in one part of India, a law was made, to deter women from poisoning their husbands. Some of the Indians cultivated the mathematical sciences; but at what degree of perfection they arrived in them, we cannot pretend to say. They agreed with the Greeks in their sentiments of the creation and dissolution of the world, the situation of the earth, the nature of the stars and heavens, the superintendency of the Supreme Being over every part of the creation, his pervasion and permeation of the universe, the immortality of the soul, and a future state of rewards and punishments. In fine, the most ancient Brâhmans seem to have had not only a good share of human learning, but likewise to have been well versed in the principles of natural religion; though, in process of time, their successors, by adopting the doctrine of the metempsychosis, and others equally absurd, greatly deviated from truth; and the nations to whom they belong are now

<sup>1</sup> Hyde Hist. Relig. Veter. Persar. p. 523, 524. Maturinus Veyssiere la Croze apud Chambrayn. ubi supra, p. 127, 128. 130. Th. Sig. Bayer. in Comment. Acad. Petropolit. tom. vi. p. 125—129. Petropoli, 1738.

cannot, as we apprehend, be denied. From whence it will follow, that the old Persian, Assyrian, Syrian, Arab, Mendæan, or Chaldean, letters, were the same.

totally

totally immersed in a most gross and multifarious idolatry<sup>m</sup>.

*Disposition.* The genius and disposition of the ancient Indians we shall describe in few words. That they were extremely ingenious, and capable of arriving at the last degree of perfection in the mechanical arts, appears from the authors cited by Strabo. They were great lovers and admirers of learning, as the marks of distinction with which they honoured first their Gymnosophists, and secondly their physicians, evidently prove. Their great hospitality, and love of truth, from what has been observed of them above, are abundantly conspicuous; as are also their probity, temperance, and frugality. That the men and other animals of India were larger than those to be met with in other regions, was an opinion which prevailed among the ancients, though we dare not affirm that it was built upon a solid foundation. It may not be improper to observe here, that many of the Indians were as black as the Ethiopians, though the hair, features, and air of those nations were not a little different. That they had a genius, as well as a taste, for commerce, appears from Arrian, who intimates, that they carried on a very considerable trade with the Arabs, and several other nations. From whence we may conclude, as well as from the express testimonies of several ancient writers, that, had the Indians been under the domination of one prince, they might have erected a most potent and formidable empire.

### S E C T. III.

*The History of the Indians, from the earliest Account of Time to the Invasion of their Country by Mahmud Gazni.*

*Ctesias, a  
fabulous  
writer.*

NO part of so remote a country as India could have been tolerably peopled till several centuries after the dispersion; so that little credit is due to the history of the war between Semiramis and Stabrobates king of India, transmitted to us by Ctesias: we shall here, therefore, only observe, especially as a full and ample account of that war has been already given, that Semiramis was defeated by

<sup>m</sup> Clem. Alex. Porphyr. Philostrat. Apul. ubi sup. Hyd. Hist. Relig. Veter. Persar. p. 32. Athanas. Kircher. Chin. Illustrat. par. iii. Banier's Explicat. of the Mythol. and Fab. of the Anc. book ii. chap. 8.

the Indian monarch, and, after having lost above two millions of men, obliged to repass the Indus. That prince, according to Ctesias, constructed four thousand vessels, which appeared upon the Indus, to oppose Semiramis's fleet, and brought into the field a more numerous army than that of the Assyrians. It is true, this fabulous author intimates, that Stabrobates defeated Semiramis by the vigorous efforts of his elephants, which seem to have had the principal share in the last action; but, notwithstanding this, he plainly asserts the Indian forces to have been stronger than those of the Assyrians. From whence it will follow, that, about two or three hundred years after the flood, the remote nation of the Indians assembled an army of above three millions of men<sup>n</sup>.

That such a strange assertion as this should be admitted by a deist, in order to discredit revealed religion, is not so difficult to be conceived, because persons of that complexion, to carry their point, will boggle at no absurdity. But that Christian writers, and those too of the most profound erudition, should implicitly assent to it, and even to the authority of Herodotus prefer that of Ctesias, is real matter of surprize. For Herodotus may justly be styled the father of history, and agree better with sacred writ than any other profane historian; whereas it will be difficult to find a more romantic and fabulous author than Ctesias, in the whole circle of antiquity<sup>o</sup>.

Nor is this a new notion, though it has been much insisted upon of late, especially since the publication of Sir Isaac Newton's incomparable system of chronology. The truth of it seems to have been known to, and even acknowledged by, Strabo. For Megasthenes, of whose sentiments in this point he entirely approves, says, that all the ancient relations of expeditions into India, except those of Bacchus, Hercules, and Alexander the Great, carry with them not the least air of probability. And yet this Megasthenes was credulous enough, and dealt pretty much in fiction, as appears from Strabo. But it seems, that the aforesaid absurdity of Ctesias was too large even for him to swallow.

With regard to Bacchus's invasion of India, that is not a little involved in fable. However, it had doubtless a real and certain foundation. That Bacchus, or as Sir Isaac Newton will have it, Sefac, was potent at sea, advanced as far as the Indus, and conquered part of the tract about

<sup>n</sup> Ctesias apud Diod. Sic. Biblioth. Histor. lib. ii. p. 90—95.  
<sup>o</sup> See Sir Isaac Newton's Chronology of Ancient Nations amended.

that river, is a fact as well supported as any can be at such a distance of time. But that he subdued all India, lived any considerable time there, and erected a powerful monarchy in that country, will not be so readily admitted by any one well versed in ancient history. But yet, improbable as this is, it seems to approach nearer the truth than the foregoing absurd relation of Ctesias. For, according to Pliny, the Indians had a list of kings who reigned in their country from the time of Bacchus to that of Alexander the Great <sup>P</sup>.

*Bacchus  
founded a  
monarchy  
in India.*

Bacchus, or rather Sefac, before he left India, is said by Arrian to have settled Spartembas, one of his most intimate friends, on the throne. That prince reigned fifty-two years; but nothing remarkable of him has been transmitted down to us, except that he was extremely well versed in the sacred rites of Bacchus, who was deified before his departure out of India. Budyas, the son of Spartembas, succeeded him, and reigned twenty years; but we find nothing memorable related of him. Cradeuas ascended the throne after his father Budyas, between whom and Hercules, the Indians, according to Arrian, had a series of kings, who reigned in continual succession. It has been already observed from Aristides, that, in those early times, India made a surprising figure; though the description he has given us of the Indian monarch's power in such remote ages, must undoubtedly be considered as hyperbolical.

*The Indians civil-  
ized by  
Bacchus.*

Before the arrival of Bacchus, the Indians led a pastoral life, strangers to agriculture, and the use of arms. But that prince is said to have taught them these, and to have likewise introduced the worship of the gods, and particularly that of himself, among them. He made them acquainted also with drums and cymbals, which they used in their engagements, as well as the public worship of Bacchus, till the time of Alexander the Great <sup>Q</sup>.

The Indians believed Hercules to have lived several ages after Bacchus; but that notion has been exploded by Sir Isaac Newton, and is most certainly repugnant to what we find advanced by the best profane authors. That he conquered India, and reigned there, may be inferred from Megasthenes; though the exploits both of Bacchus and Hercules in this country were considered as fictitious by Eratosthenes, and other ancient writers cited by Strabo. Arrian

<sup>P</sup> Diod. Sic. lib. ii. Strab. lib. xv. Plin. Nat. Hist. lib. vi. cap. 27. Arrian. in Indic. Newt. ubi sup. <sup>Q</sup> Arrian. in Indic. Aristid. Orat. in Bacch. Diët. Strab. lib. xv.

says, that **Hercules** had many sons, and one daughter called **Pandæa**, who communicated her name to the province in which she was born. The same author also informs us, that **Bacchus**, or **Dionysus**, preceded **Hercules** fifteen ages, and **Sandrocottus** above six thousand years. But in this, as well as other points relating to those heroes, he merits not the least attention.

That **Sesac**, or **Sesoftris**, extended his conquests to the banks of the **Indus**, and even reduced part of the country to the east of that river, is attested by some good authors. That he erected two pillars on the mountains near the mouths of the **Ganges**, with inscriptions containing relations of his great achievements, we find asserted by the ancients. Having coasted **Arabia Felix**, in his father's life-time, he sailed beyond the **Persian gulph**, passed by all the southern maritime provinces of **India intra Gangem**, and at last arrived near the mouths of the **Ganges**, which seem to have been the eastern limits of his naval expeditions. He, therefore, probably made himself master of, and planted colonies in several of the southern districts of **India intra Gangem**; which, for some time, might have remained in a state of subjection to him. But that this was really the case, we must not presume to affirm; though it by no means appears to us improbable. For, according to **Apollonius Rhodius**, and his scholiast, **Sesonchosis**, or **Sesac**, invaded all Asia, as well as a great part of Europe, and **PEOPLED MANY CITIES** which he took. **Asia** in particular, the metropolis of **Colchis**, received a colony of Egyptians from him. So that some of the **Indians** may possibly have been descended from the ancient Egyptians. **Josephus** intimates, that **Joktan's** descendents occupied the tract about the river **Cophen**. According to **Ahmed Ebn Yusef**, **Joktan** the son of **Eber**, or, as the Arabs call him, **Kahtan**, had thirty-one sons by the same wife, of whom all but two settled in **India**. But the Arab traditions, relating to events of so remote an antiquity, are not at all to be depended upon.

*Sesac, Sesoftris, or Bacchus, penetrated to the Ganges.*

That the Egyptian empire was contiguous to **India**, if it did not comprehend some part of that country, in the days of **Memnon**, or **Amenophis**, about nine hundred years before the birth of **Christ**, we learn from **Strabo**. Nor can we doubt the truth of this assertion, when it is considered, that this author derived his intelligence from the fountain-head, that is, from the Egyptian inscriptions on some obelisks above the **Memnonium**. And **Tacitus** tells us, in sup-

*The Egyptian empire extended to India.*

\* **Newton's Chron.** ch. ii. p. 291—265. **Megasthenes**, **Eratostrhenes**, aliiq. Scriptor. **Antiq.** apud **Strabon.** lib. xv. ut & ipse **Strab.** ibid. **Arrian.** ubi sup.



port of what has been advanced by Strabo, that such an inscription was seen at Thebes by Cæsar Germanicus.

*The king of India sends a solemn embassy to Cyaxares and Cyrus*

We are informed by Zonaras, that the king of India, or rather one of the kings of that country, sent ambassadors to Cyaxares king of the Medes, to offer his mediation, in order to accommodate the differences subsisting between that prince and the Assyrians. The same author also relates, that an Indian monarch soon after dispatched several deputies to Cyrus, with some money for his use, and an offer of what farther sums he should want at that conjuncture. That monarch likewise ordered these ambassadors to obey Cyrus's commands in all points whatsoever. From whence we may infer, that neither Cyrus nor Cyaxares had got any considerable footing in India, about twenty years before the dissolution of the Babylonian empire, notwithstanding what has been insinuated to the contrary by Abu'l-Faraj.

*Cyrus's dominions terminated on the east by the Indus.*

From this time to the reduction of Babylon by Cyrus, the founder of the Persian empire, we scarce find any mention made of India by the ancients. That prince extended his frontiers as far as the Indus, and probably India intra Gangem might not have been entirely free from his excursions: but that he never made any considerable impression upon this country, may be reasonably presumed. For that India was scarce known to, and consequently not subjugated by, even his successor Cambyfes, from what follows, will most clearly appear.

*Part of India conquered by Darius Hytaspis.*

The Persians knew so little of India in the reign of Darius Hytaspis, that they were not acquainted with the tract where the Indus discharges itself into the Indian ocean. Darius, therefore, employed the famous Scylax of Caryanda to discover the mouths of that river. This discovery being effected, that prince subdued a considerable part of India, and soon became lord of the Indian ocean. However, that he did not subjugate the whole region, appears from hence, that only the northern Indians, resembling the Bactrians in most particulars, and consequently bordering upon them, were his subjects. These, indeed, he reduced, annexed the territory they possessed to the Persian empire, and exacted an exceeding large tribute from them. They were obliged to pay three hundred and sixty talents of gold annually into Darius's treasury.

*And preserved by Xerxes.*

His successor Xerxes had a body of Indian troops to attend him in his Grecian expedition. The infantry were covered with a sort of wooden armour, carrying bows and

\* *Præd. Connæd. of the Hist. of the Old and New Test. vol. i. p. 121. Lond. 1716.*

arrows made of cane, and having the latter tipped with iron. The cavalry were armed in the same manner. They had also led horses, and chariots drawn by horses and wild asses. The foot were commanded by Pharnazathres the son of Artabates; but whose orders the horse obeyed, we are not told. The Indian wild asses were creatures of vast strength, and incredible swiftness. No mention of elephants is made by Herodotus on this occasion, though they were military animals among the Indians, whose country produced vast numbers of them. As Pharnazathres and Artabates are apparently Persian or Median names, it is plain that the Indian troops acted under the conduct of a Persian or Median general, and not one of their own countrymen; a circumstance which renders it highly probable, that these last were then dependent upon the Persians.

That the Persian empire was of the same extent after Artaxerxes Longimanus ascended the throne as in the time of his father Xerxes, may be collected from Scripture. The Ahasuerus of the book of Esther, and the Artaxerxes Longimanus of profane authors, were undoubtedly the same prince. Now Ahasuerus, and consequently Artaxerxes Longimanus, reigned from India even unto Ethiopia, over a hundred and seven-and-twenty provinces, as we learn from the aforesaid book of Esther. So that, as the number of satrapies or provinces in the reigns of Darius Hytaspis and Xerxes did not exceed that here mentioned by the sacred writer, the Persian empire under Artaxerxes Longimanus was of the same extent with that under his two immediate predecessors. From whence it will follow, that several of the Indian cantons, even those subdued by Darius Hytaspis, remained in a state of subjection to the Persians, whilst Artaxerxes Longimanus sat upon the throne.

Though we find little, if any thing, said of the Indians during the reigns of Darius Nothus and Artaxerxes Mnemon, yet there is scarce any doubt to be made but that those princes preserved all the eastern part of their dominions, and consequently those provinces of India conquered by Darius Hytaspis. That Artaxerxes Mnemon had some Indian curiosities presented to him, probably by the natives of the country from whence they came, appears from Ctesias, if any credit is due to that fabulous historian. He

*As also by  
Artaxerxes  
Longi-  
manus.*

*And by his  
two imme-  
diate suc-  
cessors.*

\* Herodot. lib. vii. Ctesias Cnidius apud Photium, p. 153, 154. Strab. lib. xv. Agatharchides Cnidius apud Photium, p. 1331. Rothomagi, 1655.

tells us, that he received as presents from Artaxerxes Mnemon, and his mother Parysatis, two swords made of iron, found at the bottom of a lake in India, which, being fixed in the ground, prevented or drove away all storms, tempests, and whirlwinds. He also relates, that the same lake, or fountain, produced liquid gold, of which a great quantity was drawn out yearly for the use of Artaxerxes. Now, though these relations must be looked upon as fabulous in the main, yet we may be allowed to infer from thence, that Artaxerxes Mnemon had presents, and a quantity of gold, sent him annually out of India; a circumstance which amounts to a sufficient proof, that part of this country was subject to him.

*As also by  
Darius Co-  
domannus.*

The Persians kept possession of the Indian provinces conquered by Darius Hytaspis, during the reigns of Ochus, Arses, and Darius Codomannus, as may be inferred from Curtius. For that author informs us, that, before the battle of the Granicus, Darius was joined by his troops drawn from the most eastern part of the empire, among which appeared a body of Indians. From hence it seems likewise, that some at least of the Indian princes and states conquered by Alexander were under the protection, if not the dominion, of the Persian monarch, even when the Macedonian pushed his conquests almost as far as the banks of the Ganges.

*Alexander  
advanced  
to the In-  
dus.*

After Alexander the Great had put a period to the Persian empire, and made himself master of the greater part of Asia, he meditated farther conquests. Having passed Mount Caucasus, as his soldiers called it, he advanced towards the Indus. Upon his arrival at Alexandria, a new city founded by himself, he sent advice to Taxiles, and other princes on this side the Indus, of his approach. Those princes, finding themselves incapable of making head against so formidable a power, in obedience to his commands, met him upon their frontiers, where he gave them a most gracious reception. But Astes, a rajah or Indian prince, whose territory Peucelaotis lay between the Cophen and the Indus, endeavouring to obstruct Alexander's march, was slain by Hephæstion, and his capital city Peucela taken, after a siege of thirty days. The government of the place was given to Sangæus, an Indian nobleman, who had refused to concur with Astes, and, to avoid his resentment, had fled to Taxiles.

<sup>1</sup> Ctesias Cnidius apud Photium, p. 144. Philostrat. Vit. Apollon. lib. iii.

However, Alexander did not enter India without opposition. He met with some obstruction from the Aspîi, Thyrræi, and Arasaci; and with no small difficulty passed the Choaspes. From thence he moved to the Euaspla, defeated the Aspîi, and passed that river. Afterwards he overthrew the Assaceni, passed the river Guræus, and obliged Massaga, the capital of the Assaceni, to surrender, after a vigorous defence. The Indians behaved with such bravery, that the Macedonian found all his courage and military skill necessary, and was himself wounded, in the siege. Then he reduced Bazira, Orobatis, Peucelaotis, Embolima, with the mountainous post Aornus, which was said to have baffled the efforts even of Hercules himself. These conquests opened him a passage, through the territory of the Assaceni, to the western bank of the Indus<sup>a</sup>.

And is joined by Taxiles.

The disunion of the Indian princes, and their quarrels among themselves, rendered the conquest of that country more easy to Alexander than he would otherwise have found it. The true reason of Taxiles's submission to Alexander seems to have been his enmity to Porus, a famous Indian prince, whose territories lay on the other side of the Hydaspes. This enmity paved the way to Alexander's reduction of a considerable part of India. That prince passed the Indus over a bridge of boats prepared for him by Hephestion and Perdicas, without opposition. Upon his arrival in India, Taxiles joined him with a body of seven hundred horse and five thousand foot. Abisarus, a very potent Indian prince, and Doxoreas, an Indian rajah, made their submission to him. The deputies sent by the former of those princes to Alexander informed him, that their master kept two dragons, one of eighty, and the other of a hundred and forty cubits long: but this article, transcribed from Onesicritus, seems to have been exploded as fabulous by Strabo.

Taxiles, or Taxilus, with his troops, was of great service to Alexander, after he had passed the Indus; and, perhaps, had it not been for his assistance, the Macedonian could not have penetrated farther into India. However, the army did not look with a favourable eye upon Alexander's munificence to him. Among Abisarus's ambassadors were his brother, and many persons of the first distinction. Had he not submitted, he might have not a little embarrassed the Macedonian affairs, as his kingdom was a mountainous tract. Upon Alexander's approach to

Porus makes preparations to dispute the passage of the Indus.

<sup>a</sup> Arrian. lib. iv. cap. 24, 25. Strab. lib. xv.

the Hydaspes, he received advice, that Porus, a very potent Indian prince, had assembled all his forces, with an intention to dispute the passage of that river \*.

*The war  
between  
Alexander  
and Porus.*

Porus's kingdom was terminated on the west by the Hydaspes; and consequently that river was contiguous to one part of his dominions. Alexander's good fortune still attending him, he happily passed the river, notwithstanding the preparations made by Porus to oppose him. Soon after his arrival on the eastern bank, he defeated that prince's son, who was killed in the action; and, in a little time, overthrew Porus himself, who, however, behaved with great conduct and bravery. Alexander had before experienced the valour and intrepidity of the Indian troops at the battle of Guagamela, when the Indian cavalry penetrated through his centre, and fell in upon the Macedonian baggage; and he had now a fresh instance of their undaunted resolution. They were, in strength and bravery, much superior to the Persians; so that, had the rajahs united their forces to make head against the Macedonian conqueror, he would probably have soon been obliged to abandon all thoughts of making himself master of India. Nor would the passage of the Hydaspes have been effected, at least without a great effusion of blood; had not Alexander been favoured by a storm, which prevented the enemy from discovering his march. The Macedonian also imposed upon Porus by a stratagem, which rendered that prince less attentive to his motions. But of these, and other transactions relative to Alexander's war with Porus, our readers will find a full and particular account in the history of the Macedonians.

*Porus submits to Alexander.*

Though Porus sustained a very considerable loss in the late unfortunate action, he could not for some time be persuaded to surrender himself to Alexander, but persisted in his resolution to continue the war. However, he was at last prevailed upon by one Meroe, an Indian in Alexander's service, for whom he seems to have had a particular regard, to submit himself to fortune, and to a generous victor, such as Alexander was represented to him. Nor did he lose any thing by this submission; but, on the contrary, was a considerable gainer by it: for Alexander immediately gave him his liberty, and restored him shortly after to his kingdom, to which he annexed other provinces almost equal to it in value. To perpetuate the memory of his victory, that prince ordered two cities to be erected.

\* *Agrian ubi supra. Onesicritus apud Strabon. lib. xv. ut & ipse Strab. ibid.*

The first of these stood on the field of battle, and was named Nicæa, in allusion to the aforesaid glorious event: it seems to have been the same with that built by Alexander to the memory of his famous dog Peritas, according to Plutarch. The other was situated on this side of the Hydaspes, and had the name Bucephala given it by him, in honour of his horse Bucephalus, which died here of old age. The Glausæ, according to Ptolemy, or, as Aristobulus will have it, the Glaucanica, whose country was replenished with cities, towns, and populous villages, he obliged to acknowledge Porus for their king. He then accepted of a present from Abissares, a neighbouring Indian prince, whom he directed to repair to him in person. He afterwards reduced the Assaceni, who had revolted from him, and advanced to the Acesines. This river, being fifteen furlongs broad, extremely rapid, and having great rocks in the midst of its channel, he passed with much difficulty. Porus, another Indian king, whose territories lay on the other side of the river, receiving advice of Alexander's arrival, abandoned his dominions, which the Macedonian took immediate possession of; but, before this could be effectually done, he found himself obliged to pass the Hydraotes, another Indian river to the east of the Acesines. This kingdom he gave also to the other Porus, his friend and ally. Nor could the Cathei, Oxydracæ, and Malli, the most warlike nations in India, who were confederated against him, and had assembled a numerous army, stop the progress of his arms. For he overthrew them in the field, put many of them to the sword, and took the city of Sangala, the capital of the Cathei, by storm. In this bloody action, seventeen thousand Indians were killed, and seventy-five thousand taken prisoners, together with three hundred chariots, and five hundred horse. The neighbouring Indian cantons, for the most part abandoned their cities, and fled into the mountains. Upon which, Alexander sent detachments of horse to scout the roads, who cut five hundred aged, infirm, and wounded people, they met with, to pieces. He also rased Sangala, and gave the territory to the few Indians who before had submitted to him.

Such a torrent of success inflamed this hero with a desire of passing the Hyphasis, and carrying his victorious arms even to the banks of the Ganges. To which enterprize he was likewise farther excited by the description he had received from the Indians about him of the countries between those two rivers: for he was told, that they were in themselves extremely rich and fruitful; that their inhabitants

*Alexander cannot prevail upon his army to advance to the Ganges.*

were not only a very martial people, but also very civilized; that they were governed by the nobility, who were themselves subject to the laws; and that therefore they would, in all probability, fight bravely to maintain their independency, and in defence of the blessings they enjoyed. But he did not find the same ardor in his own troops: on the contrary, they discovered an invincible aversion to such an expedition. The battle with Porus, according to Plutarch, had taken off the edge of their courage, and made them unwilling to concern themselves any farther with the Indians; especially when they heard, that, beyond the Ganges, the kings of the Gangarides and Prasians had drawn together eighty thousand horse, two hundred thousand foot, eight thousand armed chariots, and six thousand fighting elephants. And yet Androcottus, or Sandrocottus, who afterwards conquered all those kings, often said, that, if Alexander had pursued his design, he would in all likelihood have succeeded, the supreme monarch then reigning in the tract between the Hyphasis and the Ganges being hated for his cruelty, and despised for the meanness of his birth. Be that, however, as it may, Alexander, not being able to prevail upon the army to obey his orders, dropped the enterprize he had formed, and came to a resolution to make the Hyphasis the boundary of his conquests. Having, therefore, erected twelve altars on the other side of that river, caused sacrifices to be offered on them, and exhibited public shows after the Greek manner, he began his march for the Hydriotes.

*He returns  
to the Hy-  
daspes.*

It has been already observed, that Abissares, whose territories bordered upon those of Porus, received an order from Alexander to repair to the Macedonian camp. But this prince sent deputies to excuse himself on account of sickness; which excuse Alexander was pleased to accept, as the Indian king had sent the thirty elephants which he had promised, and offered to submit to whatever terms should be imposed upon him. However, Arsaces, president of the province adjoining to his kingdom, had orders to inspect his conduct, so that the Macedonian conqueror seemed to entertain some suspicion of the sincerity of his intentions. How Porus and Abissares were affected towards each other, we are not told; but it is probable, that the latter was tributary to the former; since Alexander settled the tribute that Abissares should pay, before his departure out of India, and, as we apprehend, made Porus

↑ Arrian. Strab. & Plut. ubi sup. Diod. Sic. lib. xvii. Just. lib. xxi. Curt. lib. viii.

a present of the greatest part at least of his Indian conquests. Be that as it may, Alexander marched on to the Hydaspes, where he formed the design of passing down the river Indus into the ocean <sup>2</sup>.

Though the Oxydracæ and the Malli were subdued by the Macedonians, yet they afterwards revolted from them, and assembled a great army in order to oppose their king, and put a stop to his conquests. But Alexander, by marching through a desert country with incredible celerity, surprised the Malli, and soon reduced them, though he was dreadfully wounded in an attack made upon one of their strong fortresses, into which they had put their wives and children for security, and a good garrison for their defence. This event quite disconcerted the measures of the Oxydracæ, and so intimidated them, that they sent deputies to inform the king, that they were now ready to accept of such terms as he should please to prescribe. Alexander commanded them to send him a thousand of their principal men to serve in his army, and to remain as hostages for the fidelity of the rest; an order which they not only complied with, but likewise begged him to accept of five hundred chariots of war, properly harnessed and equipped, as a free gift. This present so pleased him, that he dismissed the whole thousand men he had before demanded of them. The territory of the Malli he annexed to Philip's province; soon after which transaction, Musicanus, whose kingdom was one of the richest and most populous in India, delivered himself and his territories into his hands. Then he fell upon Oxycanus, another Indian prince, took two of his cities at the first assault, and gave them up to his soldiers to be plundered. This success, together with the king's being taken prisoner, had such an effect upon all the other cities in his dominions, that they opened their gates to the conqueror. Sambus, or Sabus, had been declared by Alexander governor of the Indian mountaineers; but he fled, when he heard that the Macedonian monarch had vouchsafed Musicanus, with whom he was at enmity, so gracious a reception. However, Alexander went to Sindomana, his capital city, where he received many valuable presents from Sabus's friends and domestics, who assured the king, that this prince's flight was owing to his fear of Musicanus, and not to any apprehension of a benefactor's resentment, against whom he was incapable of harbouring any sinister designs <sup>3</sup>.

*He subdues  
the Oxy-  
dracæ,  
Malli, &c.*

<sup>2</sup> Arrian. & Strab. ubi sup.  
Sig. Justin. ubi supra.

<sup>3</sup> Arrian. lib. v. cap. 25. Diod.



*And several other Indian nations.*

The king, receiving advice of Musicanus's revolt, dispatched Agenor, one of his generals, with a body of troops, against him. That general subdued his kingdom effectually, and even brought with him, to the Macedonian camp, Musicanus himself in chains. Alexander was extremely pleased at this service, and commanded him to be crucified, together with all the Brachmans who had excited him to this revolt. He was greatly incensed against those sages, on account of their having inspired several of the Indian princes and states with an aversion to the Macedonians; though, that he highly revered them afterwards, when he became acquainted with their wisdom, and generous notions, we learn from Plutarch. As for their aversion to the Macedonians, the Indians had most certainly the greatest reason for it; as Alexander, by the dreadful ravages he committed among them, the great numbers he massacred, and the most barbarous treatment they in many places suffered, discovered himself to be an enemy not only to them, but to the whole race of mankind. Nor could he have been considered by the Indians in any other light than as the chief of a body of plunderers and assassins, who made it their whole business to pillage and destroy, as far as in them lay, all other nations. For a farther account of Musicanus, the prince so barbarously used, we must beg leave to refer our readers to Strabo: in the mean time it may not be improper to observe, that sometimes we find Musicanus's subjects called Musicani, or Musicanians, and the country he governed the kingdom of Musicanus. It was a common practice among the ancient Indians to apply to themselves, and the countries they inhabited, the names of their kings. Porus seems to have been an appellation common to the sovereigns of India, as was Pharaoh to those of Egypt, Candace to those of Meroe, Cæsar to the Roman emperors, &c. or, at least, a sort of surname used by several neighbouring Indian princes at the same time.

*He leaves India.*

Alexander, arriving at Pattala, a noble island formed by the mouths of the Indus, found, that the commands he had issued when he left that place, were, in a great measure, complied with. The king of this island had before paid homage to him, and been restored to his dominions. Alexander, sailing through a branch of the Indus, found, that, at its mouth, it spread over the whole country, and formed a kind of lake, wherein a fleet might ride without any danger. Having made the proper dispositions for the

departure both of his fleet and land-forces, he quitted India, and, after having reduced the Oritæ, began his arduous march through Gedrosia.

From what has been said, it appears, that Alexander rather over-ran than conquered any considerable part of India. The progress of his arms in this country, it is true, was extremely rapid, but then we find, that many, if not most, of the princes he subdued, almost as soon as he had moved out of their territories, asserted their former independency. Several of these, indeed, he a second time reduced; but there is good reason to believe that even most of them, not to mention others, after his departure, resumed their pristine authority. Be that as it will, the Macedonian hero never saw, perhaps, the greatest part of India; and that his successors had little footing even in those provinces of India which he traversed rather than subdued, will presently appear. Nor is it probable, that a very considerable part of a tract containing a hundred and twenty nations, consisting of the strongest men in the world (for as such we find the Indians represented by the ancients), should be entirely reduced by Alexander's army, whilst he remained in India. The Greek writers themselves, the most devoted to Alexander, and who have the most amplified his achievements, do not give the least countenance to such a supposition.

We are told by Diodorus Siculus, that, in the division of Alexander's empire, Taxiles and Porus had their own kingdoms assigned them, as restored and augmented by that conqueror, before he left India. This may be true, especially as it is confirmed by Arrian, whom we have chosen principally to follow in our history of Alexander the Great, for the reasons already given; but, admitting it, we have great reason to believe, that they enjoyed their sovereignty in as ample a manner as ever before the commencement of that division. And that there were other princes independent on them, appears from hence, that Cleophas, queen of part of India, had a son by Alexander the Great, who succeeded his mother in her kingdom. And, from what we have already related, it appears, that the Macedonians were only possessed of some of the maritime provinces of India, when they were driven from thence by Sandrocottus; a circumstance which amounts to a plain proof, that they had then little power in the interior part of that extensive region.

*India independent on the Macedonians at Alexander's death.*

\* Arrian, ubi supra. Strab. ubi supra.

*Seleucus  
cedes India  
to Sandro-  
cottus.*

Sandrocottus, or, as he is called by some, Androcottus, an Indian of mean extraction, was a youth when Alexander subjugated part of India. He had seen that monarch in his camp, and became very popular among his countrymen. Under the specious pretext of enabling the Indians to shake off the yoke of foreigners, he assembled an army of six hundred thousand men, and made himself master of India. To recover the Macedonian conquests, Seleucus marched over the Indus; but finding Sandrocottus prepared to enter upon action with an army of six hundred thousand men, and a prodigious number of elephants, having almost all India at his devotion, he did not judge it adviseable to provoke so formidable a power: wherefore he thought proper to renounce his pretensions to India; for which renunciation Sandrocottus granted him a supply of five hundred elephants. This treaty Seleucus was induced to conclude with the king of India, that he might the more readily contribute to the reduction of the exorbitant power of Antigonus, and his son Demetrius, who had driven both Cassander and Ptolemy out of all the strong places they possessed in Greece. From this time the Greeks had no great intercourse with India; so that we find little recorded by the ancients of the Indian affairs, after that nation had abandoned almost all the provinces Alexander conquered to the east of the Indus.

*Amitro-  
chates  
writes to  
Antiochus.*

How long Sandrocottus swayed the sceptre of India, we are not informed, nor of what happened there during his reign: but that some sort of a communication was afterwards kept open between Syria and India, may be inferred from Athenæus. That author informs us, that Amitrochates, king of India, probably of the family of Sandrocottus, wrote to Antiochus, one of Seleucus's descendants, to desire that prince to send him a quantity of sweet wine, dried figs, and a Greek sophist, for which he offered to pay whatever should be demanded of him. Antiochus, in answer to his letter, told him, that with figs and wine he would plentifully supply him; but that the laws of the Greeks did not permit him to sell a Greek sophist. What was the result of this epistolary correspondence, or which of the successors of Seleucus this Antiochus was, we cannot pretend to say.

<sup>a</sup> Diod. Sic. lib. xviii. Arrian. de Rep. post Alexand. gest. in Excerptis Photii, p. 610. Amstel. 1668. Justin. lib. xv. cap. 4. Ap-  
pian. in Syriac. p. 122, 123. Strab. lib. xv. Plut. in Alexand.  
Athen. Deipnosoph. lib. xiv. p. 65a.

That Seleucus, however, did not cede every district in India, conquered by Alexander, to Sandrocottus, is rendered probable by Arrian. This author relates, that even to his time several ancient Greek drachms were found in the neighbourhood of Barygaza, with Greek inscriptions, and the effigies, or at least the insignia, of Apollodotus and Menander, two Greek princes, upon them. He also says, that those princes reigned there after Alexander's decease. From whence we may conclude, that this remote province of India was never subject to Sandrocottus; and that the Greeks kept their footing here a considerable time, possibly several generations, after the partition of the Macedonian empire \*.

*Some Greek  
princes  
reigned at  
Barygaza.*

From the reign of Sandrocottus to the time of Augustus, we find little said of the Indians, by the Greek and Roman writers. But the Roman empire arriving at the zenith of its power whilst that prince sat upon the imperial throne, he was honoured and revered by the remotest nations. Among the rest, the Scythians, Seres, and Indians, sent ambassadors to him. The Indian ministers came from a prince called Porus, according to Orosius, and found Augustus in Spain. The purport of their commission was to enter into an alliance with him. But, as some time was spent before any considerable progress could be made in this affair, other ambassadors were dispatched by Porus to Augustus some years after, whom they met at Samos, in order to put the finishing hand to the projected treaty. Nicolas of Damascus saw these ambassadors, who were only three, the others dying by the fatigues they sustained in their long journey, at Antioch. They brought with them, according to him, a letter written upon parchment, or vellum, in Greek, intimating, that Porus presided over six hundred kings, that he set a high value upon Cæsar's friendship, and that he was ready to serve him in every thing reasonable, to the utmost of his power. Eight Indian servants, wearing only a sort of trowse or drawers, and having their bodies perfumed with aromatic unguents, after the Indian manner, carried the presents sent by Porus to Augustus. Among other curiosities, of which these consisted, Nicolas mentioned several vipers of an immense size, a serpent above fifteen foot long, a river-tortoise near five, and a partridge bigger than a vulture. The Indian ambassadors had likewise in their train the Brachman, or sage, Zarmanochagas, who afterwards burnt himself at Athens, as Calanus had done be-

*An Indian  
king sends  
an embassy  
to Augustus.*

\* Arrian, *Periplus Mar. Erythr.* p. 27. Oxon. 1698.

fore at Pafargadæ. The former of those philosophers is said to have destroyed himself in the height of his prosperity, that he might not meet with any future misfortunes. He approached the pile with a smiling countenance; and had upon his tomb, or sepulchral monument, the following inscription: "Here lies Zarmanochagas the Indian of Bargoza, who put himself out of life, in conformity to a custom prevailing among his countrymen,".

*A Tapro-  
banian king  
sends am-  
bassadors to  
Claudius.*

Annius Plocamus, a freedman, who farmed the customs of the Red Sea, sailing on the coast of Arabia, was driven by contrary winds into Hippuri, a port of Taprobane. The king of the country having entertained him for six months with great hospitality, received from him, during that interval, a full and ample account of Cæsar and the Romans. That prince, viewing the money Plocamus brought with him, observed that the denarii, though coined in different places, and by different hands, were all of the same weight; a circumstance which gave him a very advantageous idea of the Roman honesty, and induced him to send an embassy to Rome, in the reign of the emperor Claudius. The Taprobanian embassy consisted of four persons, the principal of whom was one Rachias, a man of great consideration in the island. They came in order to solicit an alliance with Claudius; and informed the Romans of many particulars, which before they were strangers to. Among other things, they told them, that there were five hundred towns in the island; that Palæsimundus, the capital city, was so extremely populous, that one part of it only contained two hundred thousand souls; and that the lake Megisba, in the interior part of Taprobane, out of which issued two rivers, was three hundred and seventy-five miles in circumference. They also related, that the Seres, in whose country Rachias's father had been, were greatly addicted to commerce, of a larger size than other men, and had red hair, and blue eyes. The Taprobanians at this time, abounded with gold, silver, pearls, and all kinds of jewels. They elected for their king a person who had no children, and if afterwards he begot any, they certainly deposed him, lest the crown should become hereditary. Our readers will find several other particulars relating to the civil and religious constitution of Taprobane at this time in Pliny, to whom, for farther satisfaction, we beg leave to refer them.

<sup>1</sup> Sueton. in August. cap. 21. Amst 1650. Strab. lib. xv. Dio. lib. lii. p. 777. Euseb. in Chron. ad an. August 18. & ad A. U. C. 734. Oros. lib. vi. sub fin.

We find an Indian king called Phraotes, or Phraortes, mentioned by Philostratus. That author likewise mentions this prince's son, who was a minor when his father died. The regents, during his minority, being tyrants, were cut off by the people; upon which he retired for refuge to another Indian king, whose dominions bordered upon the Hypanis. Here he studied philosophy, married that prince's daughter, and succeeded him in his kingdom: but finding his wife's brother more popular than himself, and apprehending his life was in danger, he abdicated the throne, and ever afterwards lived a retired life.

Phraotes, or Phraortes II. had made a great progress in Greek literature, under his father's tuition, before he arrived at twelve years of age. He afterwards lived seven years with the philosophers, or Brahmans; and in that interval lost both his parents and his kingdom. The last he was deprived of by the villainy of his uncle; but, after some time, he was recalled by his subjects, who received him with open arms. He, at leisure hours, applied himself to the study of philosophy. In his time Apollonius Tyanæus visited India.

Philostratus also informs us, that one Mandrus, who was contemporary with Phraortes II. ruled Porus's kingdom. He likewise mentions another Indian prince, who was no great friend to literature.

Sarganus, Sandanes, Cebrotohus, and Pandion, Indian kings, are recorded by Arrian.

After Trajan had entirely subdued the Daci, and reduced several nations in alliance with them, the fame of his conquests reached the most distant regions. Ambassadors were even sent from India to congratulate him upon the success which had attended his arms. This prince, being upon the coast of Arabia, and discovering a ship bound to India, wished he was young, that he might extend his conquests to that country. Eutropius tells us, that he fitted out a fleet in the Red Sea, with an intention to undertake an expedition against India; and that, in order to crown this with success, he informed himself of the customs, strength, and manner of fighting among the Indians.

The fame of Antoninus Pius's great wisdom, justice, and moderation, reached the Indians, and induced them to send ambassadors to him, as we learn from Aurelius Victor. But what was the purport of their commission, or what

\* Plin. lib. vi. cap. 22. Philostrat. de Vit. Apollon. Tyan. lib. ii.

business they transacted at Rome, after their arrival there, does not appear from any ancient author <sup>h</sup>.

It is very well known, that the emperor Aurelian was feared by the remotest barbarous nations. Among the rest, the Indians themselves seem to have stood in awe of him. That he had gained some advantages over certain of their tribes, or cantons, may be concluded probable from hence, that several Indians graced his most remarkable triumph, as we find related by Vopiscus. Among the nations who sent solemn embassies and rich presents, to gain the friendship of the conqueror of Zenobia, he mentions the Arabians, Bactrians, Iberians, Albanians, Saracens, Armenians, Ethiopians, Indians, Persians, and even the Seres bordering upon the Chinese.

Genobon and Esatech were two Indian princes, who seem to have put themselves under the protection of the emperors Dioclesian and Maximian; besides which, we find nothing remarkable related of them.

*And like-  
wise to  
Constantine  
the Great.*

About three hundred and thirty years after the commencement of the Christian æra, ambassadors arrived at Constantinople from the Biemmyes, the Indians, the Ethiopians, and the Persians, with rich presents for Constantine, whose friendship was at that time courted by their respective masters. And, according to Eusebius, those princes were then disposed to acknowledge this emperor for their sovereign; but that in fact they did so, we are not told by any author. Nor have we any particulars relating to the situation of affairs in India, when the Indian deputy, or deputies, here mentioned, left that country.

We are told, however, by Cedrenus, that a king of India sent most rich and magnificent presents to Constantine, after, as it should seem, the arrival at Constantinople of the former Indian ambassadors. He committed these presents to the care and custody of one Metrodorus, who had lived some time among the Brahman's <sup>i</sup>.

*An account  
of India,  
and some of  
the neigh-  
bouring  
countries in  
the time of  
the emperor  
Justinian.*

From this time, to the reign of Justinian, we find little mention made of the Indians by the ancients. But Cosmas Ægyptius, or, as he is sometimes called, Cosmas Indicopleustes, who was contemporary with Justinian, has transmitted down to us several particulars relating to that nation. He informs us, that the island of Scelediva, or Scelediva, the Ceylon of the moderns, was in his days divided

<sup>a</sup> Arrian. Peripl. Mar. Erythr. Plin. lib. vi. cap. 23. Eutrop. in Trajan. Euseb. Chron. p. 206. Dio, lib. liv. p. 784. Aur. Viſt. <sup>i</sup> Flav. Vopisc. in Vit. Aurelian, p. 213. Euseb. Vir. Const. lib. i. cap. 8. p. 409, 410. Cedren. p. 342.

into two kingdoms, of which one was called the kingdom of Hyacinthus. He intimates, that it lay almost at an equal distance from the head of the Persian gulph and the country of the Sinæ; that it was the ancient Taprobane, and three hundred miles in circumference. The chief places between Sielediva and the country of the Sinæ were, according to him, Marallo, abounding with cockles or periwinkles; Caber, and another maritime tract, which he has not named. Upon that which is now called the Malabar coast he has placed the following cities and empories: Sindu, Orrhotha, Calliana (the modern Calicut) Sibor, Male, a district containing five empories, Parti, Mangaruth, Salopatana, Nalopatana, and Pudapatana. The words *Malebar*, or *Malabar*, denote in the Indian or Malabar language *the country, tract, or district of Male*; and *Maldive*, or *Maldive*, *the Islands of Male*, which are denominated by the present Europeans, the Maldives, and lie at a small distance from this coast. That author sometimes confounds the Hunns, Scythians, or Tartars, with the Indians; for he tells us, that the most populous nation of the Hunns inhabited the northern parts of India. He also relates that, when he wrote, Gollas their king had two thousand elephants, and an exceeding formidable body of horse. This prince, according to Cosmas, besieged a city surrounded with water, which his elephants and horses drank up; and then the place surrendered to him. These were the progenitors of the present Hungarians. They were situated near Bactria, and seem to have been the *Mafagetæ* of Herodotus, though in the days of Cosmas they went under the names of Magiars and Abars. There were many Christians at this time in India, Persia, and Arabia Felix, under the ecclesiastical government of the archbishop of Persia, who ordained all the bishops, presbyters, and deacons residing in those countries. The Christian religion is supposed to have been planted in Persia by Thaddæus. When Cosmas wrote, Thomas Edeffenus, his friend, was promoted to the archbishopric, or primacy of Persia. The archbishop of Persia probably sent a bishop to Calliana, or Calicut, as well as presbyters and deacons. Great numbers of Christians lived in Male, Sielediva, and all over Persia, as well as among the Hunns, the people of Socotra, and the other Indians, in the time of the emperor Justinian. The island of Socotra is said to have been peopled by the Egyptians, whilst the Ptolemies sat upon the throne of Egypt; and that the inhabitants of this island spoke Greek in the sixth century, we may infer from Cosmas. We must not forget to observe, that



that Theodosius, Heraclius, and Justinian had solemn embassies sent them from India; nor that the Persian, Arab, Scythian or Tartar, and Indian Christians were, for the most part, Nestorians<sup>k</sup>.

The Indians, at this time, were as much addicted to trade as their ancestors in the days of Strabo. They imported great quantities of silk into Persia, and enjoyed a very extensive commerce, according to Procopius. Their vessels, in which they navigated to the Persian ports, were very rude and simple, resembling those of the Ethiopians. This simplicity seems to have been chiefly owing to their want of iron, their laws not permitting them to purchase any of the Romans. The Persians took care to keep the silk-manufacture for a long time to themselves, not permitting the silk-worms to be carried out of Persia, in so much that it was for several ages extremely dear in those parts, being of equal value with gold. But at last Justinian sent two monks into Serinda, probably either Serica, or a part of India contiguous to it, to learn how the silk trade was managed, and, on their return home, to bring with them a large quantity of silk-worms, that he might be thereby enabled to set up the manufactures in his own dominions. They accordingly informed themselves of every particular relating to the manufacture; but found it impossible to bring the worms themselves alive to Constantinople. However, they brought great quantities of their eggs thither; and, by covering them with dung, after the Indian manner, and imparting to them a proper degree of heat, they easily hatched them. From these eggs have been propagated all the silk-worms since produced in Europe<sup>l</sup>.

After the death of Justinian we find nothing of moment related of the Indians till the time of Walid the sixth khalif of the family of Ommiyah, who rendered part of India tributary to him. In the space of nine years and an half he subjugated Spain, Sardinia, the islands of Majorca and Minorca, a part of Gallia Narbonensis, the vast province of Maourannahar, Tukkestán, and most of India intra Gangem.

The history of India, from the khalifat of Walid to the conquest of that country by Mahmud Gazni, is so barren, that it contains no particulars meriting our attention, at least none but such as will be more properly inserted in the modern history of the Arabs.

<sup>k</sup> Cosm. Egypt. Topograph. Christian. p. 2, 3. & alib. pass. Parisiis, 1706. Maturin. Veyssier. La Croze apud Joan. Chamberlayn. in Dissert. Philolog. p. 130. Amst. 1715. II. Casaub. Animadvers. in Sueton. lib. ii. p. 62. Parisiis, 1610. <sup>l</sup> Procop. de Bell. Persic. lib. i. p. 58, 59. & de Bell. Gothic. lib. iv. cap. 17. p. 413. Parisiis, 1662.

## C H A P. LXXXIX.

*The History of the Chinese.*

## S E C T. I.

*The Antiquity, Government, Laws, Religion, Customs,  
Language, Arts, Sciences, and Disposition of the an-  
cient Chinese.*

THE Chinese, like other nations, assume to themselves too high an antiquity, as fixing the reign of their first emperor Fohi near three thousand years before the birth of Christ. Their original, as well as that of the Tartars, favours strongly of fable, as does also the history of several of their first emperors. Nor has father Du Halde offered any thing in defence of the Chinese chronology, though he professes himself a zealous admirer of it, that deserves the least attention, except an eclipse of the sun, which happened in the reign of Clong-kang, two thousand one hundred and fifty-five years before the commencement of the Christian æra. This, indeed, he builds much upon, as does likewise father Premare, who allows, that China was peopled above two thousand one hundred and fifty-five years before Christ, of which fact he reckons the aforesaid solar eclipse to be a full and perfect demonstration<sup>m</sup>.

*The Chinese  
assume to  
themselves  
too high an  
antiquity.*

M. Maigrot, bishop of Konon, with great reason, believes the chronology of ancient times among the Chinese to be very uncertain and precarious; as also that the Chinese annalist Chuhi has adjusted both the years and eclipses solely according to his own fancy. Of this no one can doubt, who considers that the Chinese were little versed in astronomy, even when the Jesuits first went among them; and that they were so far from being able to calculate an eclipse, or even likely to make any celestial observations, two thousand one hundred and fifty-five years before the birth of Christ, that they probably knew as little then of any thing relating to eclipses, and the other heavenly phe-

*Their chro-  
nology very  
uncertain.*

<sup>m</sup> Mart. Martin. Sinic. Hist. lib. i. p. 21. Du Halde in Introduct. &c. in Fo-hi. Forum. Res. critiq. sur Hist. Anc. Peuple tom. ii. P. Couplet. Præf. ad Sinic. Chronol. p. 20. P. Premare in Lettr. edifiant. tom. xix. p. 457.

nomena, as the bulk of mankind, or even the most illiterate nations, at present do.

*China not  
so early peo-  
pled as some  
imagine.*

That China could have been but thinly peopled so late as one thousand three hundred years before the Christian era, we have rendered probable in the history of the Tartars. And that a considerable part of it must have been uncultivated even in the year 637 preceding Christ, when the Scythians, under the conduct of Madycs, first made an irruption into the upper Asia, has there likewise been clearly evinced. To which we may add, that had China then been a large and powerful empire, as it has been for many ages last past, notwithstanding the reserved temper of the Chinese, and their great aversion to an intercourse with foreigners, some knowledge of the riches, power, and genius of its subjects, must have transpired. The Persians could not have been kept in profound ignorance of such a state till the decline of their empire, nor even the Greeks till the time of Herodotus, had the Chinese made any considerable figure before that period. But we have not the least intimation of such a people as the Chinese before Alexander the Great penetrated into India, and even then we find nothing of moment related of them.

*The de-  
scendants of  
Japhet peo-  
pled China.*

That the descendants of Japhet peopled China as well as Tartary, is a reason to doubt, though when they first arrived in that country, we cannot pretend to say. It is true, this opinion has not been universally received, though the greatest part of the learned have adhered to it, some affecting to deduce the Chinese from Noah's sons born after the deluge. But such a notion seems to run counter to Scripture, as well as reason, common sense, and the nature of things.

*China  
scarce  
known to  
the ancient  
Greeks and  
Persians.*

China and Tartary were probably peopled by the descendants of Magog, Meshech, and Tubal; though when any of these first reached those vast and remote regions, it is impossible to determine. The prodigious distance of China from Shinar and Armenia seems to imply, that no powerful monarchy or empire could have been formed in the first of those countries, till many ages after the dispersion, notwithstanding what has been so positively advanced to the contrary of late by some of the Jesuits. That neither China nor Tartary were known to the Israelites, or indeed any of the neighbouring nations, in the time of

\* M. Maigr. apud Du Hald. in *Introduct.* Th. Sig. Bayer. *Chronolog.* Scythic. in *Comment. Acad. Petropol.* tom. iii. p. 302. Petropol. 1732. *Strabo* lib. xv. p. 699. *Quint. Curt.* lib. ix. cap. 1. *M. Von Strahlenberg's* *Introduct.* p. 42. note (34).

Moses, must be allowed probable, since he has passed over in silence the posterity of Magog, Meshech, and Tubal; from whence we may at least infer, that those regions then were very thin of inhabitants. Neither Homer nor Herodotus has dropped any thing which can induce us to believe, that either of them ever heard of the Chinese; nor do any of the ancient Persian historians supply us with the least hint relative to this nation, before the declension of the Persian empire. All which has no small tendency to overthrow the sentiments the Chinese have entertained of the high antiquity of their empire, as well as the indefatigable and utmost efforts of some of the Jesuits to support it.

It has been remarked by some authors, that the western Tartars call China Kitay, Khathai, Kathai, or Kathay. Now, that this name was in use among the Asiatic Scythians in the time of Alexander the Great, may be proved from Curtius and Strabo. For the Sophithian kingdom, mentioned by Curtius, is called Cathea by Strabo. It comprehended, according to Von Strahlenberg, Tibet or Thibet, Tangut, and part of China. As the Mungals and Kalmucks pretend, that their Dalai Lama had his residence, some thousand years ago, in the country of Tangut, one of his predecessors not improbably resided there in the time of Alexander the Great. The Greeks, according to the same author, called the lamas, or priests, in Tibet and Tangut, (O) sophists, because they were then greatly addicted to predictions, prophecy, and chiromancy, as they have all along been to this day. Indeed, properly speaking, the Tartars apply the name of Kathay only to the northern part of China, and the kingdoms of Tibet and Chotena. The little knowledge Alexander had of these regions he derived from the Indians.

*China called Kathay by the Tartars.*

Some take the Sêres of the ancients to have been the Chinese, or at least a part of that very remote nation; but

*Who the Sêres were.*

\* M. Martin. Couplet, Fourmont, Du Halde, &c. P Paul. Venet. Du Halde, &c. Strab. lib. xv. p. 699. Quint. Curt. lib. ix. cap. 1. Diod. Sic. lib. xvii. Von Strahlenberg's Introduction. p. 42. note (34.)

(O) Perhaps some of our readers will not so readily come into this notion of M. Von Strahlenberg concerning the reason of the name Sophitis, or Sophithian. For we are told by Strabo, that So-

phites, or Sopithis, from whom this tract was called the kingdom, or empire, of Sopithis, or Sophitis, was sovereign of the country when Alexander pushed on his conquests in India (1).

(1) Strab. lib. xv. p. 699.

others are of a different opinion. Cellarius; who has given us the best system of the ancient geography, does not bring this controversy to a decision. He only says, "Alii ut in Scythia, ita etiam in Seribus locandæ mire variârunt: Others have assigned the Scythians, as well as the Seres, very different situations." Dr. Pridcaux, with the generality of learned men, believes the Seres to have been the same people with that remote eastern nation called at present the Chinese. On the contrary, M Von Strahlenberg seems not disposed to admit the Seres to have had so remote an easterly situation as the Chinese. But in this opinion we take that ingenious gentleman to be mistaken. For, according to Florus, the ambassadors sent by the Seres with presents to Augustus, were four years on their journey; which is a full demonstration of the immense distance of their country from Rome; and, if Pliny may be credited, the river Lanos, the Lena of the moderns, to the east of some districts in China, ran through part of the territories of the Seres. It is probable, that the Seres possessed part of the tract comprehending the kingdoms of Kashgar and Tibet, the countries of the Kalkas and Mungals, or Chinese Tartary, and even certain districts of China itself. Nor do we believe, that the word Seres ought to be considered as the proper name of any one particular nation. It seems to be a term of Tartar extraction; the Usbecks calling merchants living in cities *sær* or *sært*, which others comprehend under the name of *bukhars*. These *særtes*, or *seres*, are now vassals, citizens, and merchants, settled in three different regions; first, without the Chinese wall, under the Chinese jurisdiction, where they are called Koton; secondly, among the Usbecks, who give them the denomination of *særtes* or *Seres*; and thirdly, in the kingdom of Kashgar, where they have the appellation of *Bukhars*. They carried on a trade with the Scythians from very remote ages, and consequently were in the earlier times greatly addicted to commerce; a circumstance which perfectly answers the character given of them by Pliny. The Seres were anciently famous for their silken manufactures (P), they having first used the way of making silk from

(P) From the Seres both silk and its name came to the Greeks and Romans. After Alexander had conquered Persia, silk was brought into Greece, and from thence into Italy in the flourishing times of the Roman em-

pire. But, as the Persians took care to keep this manufacture a long while wholly to themselves, silk was sold for its weight in gold for many ages in all these western parts. But at last, the emperor Justinian found means

from the web of the silk-worm. Hence *Serica* became the name of silk, and *Sericum* of a silken garment, both among the Greeks and Romans.

Of the form of government prevailing anciently in China, *Government.* we have not much to say. Nothing material relating to it has been handed down to us by any of the Greek or Roman authors. However, that it was monarchical, we have all the reason in the world to believe. The Chinese historians are unanimous in this point, and have given us a long series of their kings or emperors from Fo-hi to the present time. Nor can any thing be more agreeable to reason than such a notion, this species of government having taken place in the East, from the earliest ages. Besides, as the Chinese have never permitted foreigners to settle among them, but constantly and perpetually kept themselves unmixed with other nations, we may reasonably suppose, that they have all along invariably retained this form of government. Now there is no monarchy at present upon earth more despotic than that of China. The emperor is vested with absolute authority, and, to appearance, is a kind of divinity; the respect which is paid him amounting to a sort of adoration. His words are like so many oracles, and the least of his commands as implicitly obeyed as if they came down from heaven. None are suffered to speak to him but on their knees, not even his eldest brother; or to appear before him with ceremony in any other posture, unless he gives orders to the contrary. Only the lords who accompany him are permitted to stand before him, and to bend one knee when they speak to him. We may therefore presume, that the mandarins, and principal officers, with the utmost alacrity, ever since the time of Shi-whang-ti, have always given the same public marks of veneration for their emperors, in order to maintain that servile subordination essential to every despotic government. From whence the absolute and unlimited authority of those monarchs may be as fairly deduced, as from the express testimony of any ancient historian.

to have vast quantities of silk; silk-trade, which have been ever worms eggs brought to Constantinople out of Persia, which since in several parts of Europe. The ancients were so ignorant how silk was made, that enabled him to set up the manufacture in his own dominions. they imagined it to grow on the From these eggs have been propagated all the silk-worms and tops of trees.

## Laws.

That the Chinese emperors for the most part ascended the throne by hereditary right, appears from the nature of their government, though both these monarchs and the dependent princes sometimes broke in upon the succession. However, their first monarch Fo-hi, who was born in the province of Shen-si, was elected by his countrymen on account of his rare qualities and superior merit. With regard to laws, as the will of the prince was the rule or measure of his subjects obedience and submission, our readers will not expect a circumstantial detail of them in this place. However, as the Chinese have at present many salutary political maxims and institutions, wearing the face of laws, we doubt not but something of this kind was current among them, even in the earlier ages. But we shall have an opportunity of discussing this point more fully in the modern history of China, to which such a discussion will more properly belong.

## Religion.

The first planters of China, instructed by tradition, inspired their children, and, through them, their numerous posterity, at least for several ages, with proper and becoming sentiments of the Supreme Being. They taught them to fear and honour the Sovereign Lord of the universe, and to live according to the principles of the law of nature engraven in their hearts. Of this doctrine we find traces in those ancient and valuable books, which the Chinese call, by way of eminence, The Five Volumes; being the canonical or classical books of the highest rank, which they look upon as the source of all their science and morality<sup>1</sup>.

The chief object of their worship, then, at first, was the Supreme Being, the Lord and Sovereign Principle of all things, whom they adored under the name either of Shang-ti, that is *supreme emperor*, or T'ien, which with the Chinese signifies the same thing. "T'ien," say the interpreters of the Five Volumes, "is the Spirit that presides in heaven, because heaven is the most excellent work produced by this First Cause." Sometimes the word is also taken for the material heaven, the sense being to be determined by the subject to which it is applied. The father the Chinese called the T'ien of the family, the viceroy the T'ien of the province, and the emperor the T'ien of the kingdom. They also honoured, but with a subordinate worship, inferior spirits depending on the Supreme Being;

<sup>1</sup> Mar. Martin, Sinic. Hist. Couplet, Le Compte, Fourmont, Du Halde, &c.

which

which, according to them, presided over cities, rivers, mountains, kingdoms, provinces, and particular persons, and nearly answered to the demons and genii of the ancient Greeks and Romans.

But though Shang-ti, or Tyen, was at first the primary, if not sole object of their worship, yet in after-ages they seem to have addressed their vows and homage to the visible material heaven; or, at least, to a celestial Virtue, void of understanding, and inseparable from heaven itself.

That the Chinese had at first very rational notions of Tyen, or the Deity, appears from one of their canonical books, known by the name of Shu-king. He is therein styled the father of the people, solely independent, almighty, a being who knows the most hidden things, even the secrets of the heart. He is also represented as watching over the government of the universe, so that no event can happen but by his orders; as holy without partiality, pleased with the virtue of mankind, superlatively just, punishing wickedness in the most signal manner, even in kings, whom he deposes, setting up others in their room, according to his will and pleasure. It is likewise there said, that public calamities are the warnings which he gives for the reformation of manners; and that these calamities are followed by acts of mercy and goodness. The first sages of the Chinese nation did not only acknowledge a future day of punishment, but had also their minds influenced by the persuasion, that Tyen, by prodigies and extraordinary appearances, gives notice of approaching miseries, wherewith the state is threatened. His intention herein being to excite men to a reformation of manners, as the surest way to avert the impending wrath of heaven.

The Shu-king continually inculcates a just dread of the Supreme Being, as the most proper curb for the passions, and the most effectual remedy against vice. It likewise represents all pious suggestions, and holy thoughts, as inspired by Tyen, the source of goodness, order, and perfection. According to the same book, Tyen has an absolute dominion over the wills of mankind, in order to conduct them to his own wise and just ends; though he rewards and punishes men by means of one another, without any detriment to their liberty.

As the ancient Chinese ascribed to Tyen power, providence, knowledge, justice, goodness, and clemency, and acknowledged, that the most wicked man, by making use of

• Mart. Martin. Vide etiam Shu-king apud Du Halde, ut & ipsum Du Halde, *ibid.*



the assistance T'ien offers him, may attain to the most exalted pitch of virtue, they honoured him with worship and sacrifices, and by the practice of every virtue. They likewise affirmed, that all external adoration is vain and insignificant, if it does not proceed from the heart, and is not animated by the inward sentiments.

The emperor was the only person to whom the function of offering sacrifices to T'ien belonged. But as T'ien, according to the early Chinese, views from heaven every thing done on earth, has given us souls capable of reflection, and loves virtue, it was not thought sufficient for the priesthood to be joined to the royal dignity in the person of the emperor. But it was moreover judged necessary, that he should be either upright or penitent; and that, preparatory to the exercise of his pontifical function, he should expiate his faults with fasting and tears. The ancient sages believed, that mankind could not fathom T'ien's counsels and designs; but that even the minutest and most secret of their actions lay open to his all-seeing eye. They were also convinced, that he examines all our actions, and has erected a tribunal in our own consciences, whereby we are judged.

The emperor was looked upon as the only proper person to observe the primitive rites, and render publicly solemn homage to Shang-ti, as being his adopted son, and the principal heir of his grandeur on earth. No sacrifice to the first Being of the universe, required, in the opinion of the ancient Chinese, no less than the most exalted person in the empire; to the end that the emperor thus humbling himself, in the presence of his court, by the sacrifices offered in the name of the empire to the Master of the world, the sovereign authority of the Supreme Being might still shine more resplendent, and appear exalted above any equal.

The Chinese seem to have remained in the primitive religion, or the religion of Fo-hi, till the reign of Shau-hau, when nine chu hew, or feudatory princes, endeavoured to force their subjects to offer sacrifices to evil spirits. They disturbed houses, according to some Chinese writers, with these spirits, and greatly terrified the people with their delusions. But Chwen-hyo, nephew of Whang-ti, who succeeded Shau-hau, extirpated the race of these nine enchanters, appeased the minds of the people, and restored order to the sacrifices.

But though the canonical books above mentioned, especially the Shu-king, place the souls of virtuous men near

Shang-ti, yet it does not appear, that they have spoken clearly of the punishments in the life to come. The Chinese in the earlier ages, as well as at present, had a very confused and indistinct notion of the creation of the world. Nor had they any clear idea of the soul, and its operations, either in a conjunct or separate state. But that they believed it to exist after its separation from the body, and were convinced of the certainty of apparitions, has been put by Confucius himself beyond all manner of doubt.

It is probable, that, before the time of Confucius, idolatry had found its way into China; nay, Confucius's revival of the ancient doctrine supposes this to have been the case. Several ages after his death, the idolatry of Fo, which had before sprung up in India, was introduced into China. After the conquest of Egypt by Cambyfes, the Egyptian priests dispersed themselves over India, Tartary, and even China itself. To their hieroglyphical representations of the Egyptian deities are owing those monstrous idols, which from that time to this have been adored in India, Tartary, China, and other remote eastern nations \*.

The Chinese have at present a great variety of customs *Customs.* peculiar to themselves, many of which were undoubtedly the produce of the earlier ages; but few of these we can trace to their respective sources. However, the following we take to be as old as the first ages of the Chinese monarchy: 1. In the reign of Fo-hi, the men and women began to be clothed in a different manner. 2. A law or custom then commenced, by which no man could marry a woman of the same name, whether related or not; which custom is so strictly observed at this day, that no one can take a wife of his own name, although removed twenty generations, or of a different family. 3. The music invented by Fo-hi was performed on an instrument called kin, the upper part of which was convex, to represent the heavens, and the under part flat, to represent the earth. 4. The Chinese sowed only five sorts of grain, during the reign of Shin-nong their second emperor. 5. The emperor, immediately after his elevation to the throne, humbled himself so far as to plow a few furrows, and offered the produce of his tillage to Tyen. This custom prevailed almost from the beginning of the Chinese monarchy. 6. In the time of Fo-hi, the Chinese sacrificed six sorts of animals, some say

\* Mart. Martin. Sinic. Hist. lib. i. p. 32, 33. Coupl. & Du Halde pass. Shu-King apud Du Hald. Martin. Vide etiam Confucium apud Du Hald. p. 646, 647. Athan. Kircher. Chin. Illustrat. p. 731-732.

seven, to Tyen, and solemnly offered those victims twice a year at the two solstices, when all the tribunals, as well as the shops, were shut up. 7. The people, on those days were not permitted to undertake any journeys, but obliged to spend them in joining with the prince to honour Shang-ti. 8. Besides the solstitial sacrifices, Shin-nong, who succeeded Fo hi, added two others at the equinoxes. 9. The ancient Chinese offered the first-fruits to Shang-ti, as early as the days of Shin-nong. 10. The Chinese took great delight in magic and enchantments, according to their own historians, towards the end of the reign of Shau-hau, as has been already observed. 11. The priesthood was united to the crown, that the emperor alone might be enabled to offer sacrifices to the Lord of heaven, by Chwen-hyo, the fifth monarch of China. 12. It was ordained by that emperor, that, if the prince was hindered from exercising the function of pontiff, by age or sickness, some mandarin or great man should perform that duty in his stead. 13. The Chinese allowed polygamy, but some confined themselves to the use of a few wives. This custom was introduced among them by Ti-ko, or Kau-sin, the sixth emperor of China.

**Language.**

That the ancient language of the Chinese was pretty nearly related to the Hebrew, and the other tongues which the learned consider as dialects of it; notwithstanding what has been advanced to the contrary, we own ourselves inclined to believe. Ludovicus Thomassinus, Philippus Massonius, Olaus Rudbeckius, and Augustus Pfeifferus, seem to have proved this almost to demonstration; though M. Bayer does not come so readily into their opinion. However, he does not deny either the truth or probability of that opinion, nor has he thought fit to urge any thing against the instances they have produced in favour of it. It is true, a great number of words in the present Chinese seem not deducible either from the Hebrew, or any other language; but then these may be considered as an accession to the primæval terms used in China, which were exceeding few, and undoubtedly favoured of the primitive tongue.

**Writing.**

As other nations had, almost from the beginning, alphabets consisting of a certain number of letters, which, by their various combinations, formed syllables and words, the people we are now considering had never any alphabetic characters. They at first, in the beginning of their monarchy, communicated their ideas by drawing on paper

the natural images of the things they would express; which answered to the rude picture-writing of the Mexicans. Afterwards they used ænigmatical figures and symbols, which corresponded with the hieroglyphical character of the Egyptians. As an infinite number of objects could not be represented by drawing, such as the soul, the thoughts, the passions, beauty, virtues, vices, the actions of men and animals, they by degrees composed more simple figures, and invented many others to express those things that do not come within the verge of the senses. The aforesaid simple figures were formed from the hieroglyphical and symbolical characters. They were at first only the outlines of those characters; but afterwards they received many considerable alterations. The fathers Martini and Kircher supply us with many instances of this kind, for which we refer our curious readers to those learned authors, for farther satisfaction in this particular.\*

If we believe the Chinese, they were, even from the remotest antiquity, the wisest and most learned people in the world. Their first princes, according to them, invented agriculture, music, physic, astronomy, and, in short, every art that tended either to improve the mind of man, or civilize him, and make him a fit member of society. They pretend also, that their ancestors cultivated, with great ardour, magic, natural philosophy, ethics, and theology. As for navigation, commerce, and the mechanic arts, they believe their progenitors to have been better versed in them than any other ancient nation. But that these are all vain pretences, appears very plainly from their ignorance when the Jesuits first visited them, notwithstanding some of that society have transmitted to Europe very partial and fulsome accounts of them. It is also manifest from the fragments of their most ancient classical canonical books, that have been communicated to us, and from the figure they at present make in the republic of letters.

*Arts and Sciences.*

The Chinese seem to have been anciently, as well as at present, of a mild, humane, and modest disposition, and greatly addicted to commerce; for that this was the character of the Scres, we learn from Pliny. Nor, indeed, can we suppose, that the Chinese have much varied in their genius and disposition, since they have always industriously avoided intermixing with foreigners, and have never suffered any considerable colonies from other nations to settle among them. That this has been one of their po-

*Disposition.*

\* Mart. Martin. Sinic. Hist. lib. i. cap. 22, 23. Athanas. Kircher. Chin. Illustrat. part vi. cap. 4, 2, 3, 4, 5. p. 225—237. Vide etiam Compl. Du Halde.

litical maxims, ever since their acquaintance with the Europeans commenced, may be inferred from the accounts given us by the missionaries, and many relations of modern travellers. The same dislike to foreigners discovered itself in the Seres, according to Pliny, who mentions it as an instance of their great inurbanity \*.

## S E C T. II.

*The History of the Chinese, from their Origin, to the Commencement of the first dynasty called Hya.*

*State of  
China be-  
fore Fo-hi.*

SOME of the Chinese philosophers maintain the eternity of the world, and others make it the mere effect of chance, or nothing more than the production of a fortuitous concourse of atoms. However, their ancestors acknowledged a first cause, and had some notion, though in the main it was very perplexed and confused, of a future state of rewards and punishments. They likewise believed the existence of good and evil spirits, as also of tutelary genii, or guardian angels, particularly those that presided over cities. Their historians make mention of a deluge that happened about three thousand years before the birth of Christ; but nothing can be collected from them relating either to the cause or extent of it. Some of their writers make Puoncu the first man to have reigned in China. He was succeeded by Tyen-hoang, in whose time the heavenly spirit diffused itself over the world, and contributed greatly towards inspiring mankind with a sense of humanity, and a disposition to the practice of all social virtues, after it had destroyed the great dragon, which had thrown both heaven and earth into confusion. This prince, according to the aforesaid writers, invented those two orders of letters, of which the Chinese afterwards framed their sexagenary cycle. A Chinese author tells us, that he had thirteen successors of one family; but these seem only to have been thirteen heads of families, or chiefs of tribes, that were contemporary with him. Ti-hoang mounted the throne after the death of Tyen-hoang, who was famous for his astronomical observations, for his distinguishing the day and night by their respective names, and for his assigning thirty days to each month. Thirteen princes came after him, of whom nothing memorable is related; so that they were probably persons of the same rank and dig-

\* Plin. Nat. Hist. lib. vi. cap. 77. Martin, Coupl. Du Halde, &c.

nity with the chiefs of tribes above mentioned. Gin-hoang, with nine princes of his family, was next advanced to the throne. He divided his dominions into nine parts, one of which he permitted his subjects to dwell upon, but assigned them the other eight solely for cultivation. He first formed the body of his subjects, who were before unconnected and dispersed, into a regular society. His reign the Chinese consider as the golden age; and believe, that the aforesaid partition gave rise to geometry. Yeu, or Yu, who followed Gin-hoang, first taught his people to build huts or cottages of wood, to defend themselves from the inclemency of the weather, and the fury of wild beasts. He likewise improved their skill in agriculture; and, by shewing them the method of striking fire out of flint, taught them to dress their meat. Suju, his successor, is said to have been an excellent astronomer, and to have introduced the doctrine of the five elements first among the Chinese. He is likewise reported to have invented knotted cords, which served instead of characters, and taught his subjects the use of them. Though the Chinese were still ignorant of the use of money, he instituted fairs, for the propagation and augmentation of commerce. To this measure he was prompted by four of his great officers, men famous for their consummate abilities, whom he had appointed to preside over four of his principal provinces.

This is the account given by the Chinese historians of the princes who lived in China before the foundation of their great monarchy by Fo-hi, whom all agree to have been at the head of their emperors. So that whatever has been advanced by some authors, in order to carry the origin of their monarchy up higher, is of no great weight, if it ought not to be considered as a manifest fiction. However, we judged it not improper to communicate to our readers what the Chinese say of themselves, even in the times preceding Fo-hi, since there is something entertaining, and probably some faint emanations of truth, in what even the most barbarous nations have by tradition received from their ancestors concerning their own original.

1. Fo-hi was born in the province of Shen-si, or, as *Fo-hi* others write it, Xen-si. His mother, walking upon the bank of a lake near Lan-tyen, a city of Shen-si, saw a vast print of a man's foot upon the sand; and, being surrounded by an iris or rainbow, she became impregnated, and in due time was brought to bed of Fo-hi. He was elected by his countrymen to govern them, on account of his superior merit, and called by them Tycn-tse, that is, *the son of heaven*. This name they gave him, not because they believed

believed him to be of divine extraction, but to denote, that he was more favoured by heaven than the rest of mankind, since he had received from thence those exalted and transcendent qualities which raised him to the throne<sup>1</sup>.

We are told that Fo-hi was a most profound mathematician, a famous legislator, and taught his subjects first to surround cities with walls. In order to distinguish families from one another, he first gave them names; and, perceiving that the knotted cords above mentioned were unfit for publishing his laws, and transmitting his documents to posterity, he invented the eight qua, to remedy the defect. These consisted of three lines each, which, differently combined, make sixty-four, and serve as symbols for expressing every thing that occurs.

These eight qua or symbols, whose lines are either whole or broken, signify certain general things or elements, on which depend the generation and corruption of particular things. One represents heaven, another the earth, the third thunder and lightning, the fourth mountains, the fifth fire, the sixth the clouds, the seventh water, and the eighth the wind. He taught them how to make use of these famous symbols; and, to give the greater credit to his new laws, pretended, that he had seen them inscribed on the back of a dragon-horse, which rose from the bottom of a lake. He called it a dragon-horse, because it was shaped like a horse, with the scales and wings of a dragon. It is no wonder, that Fo-hi on this occasion should have recourse to a miraculous or extraordinary appearance, to give the greater weight and authority to his institutions, since other ancient legislators, the better to accommodate their laws to the taste of the vulgar, ascribed the political systems they had framed to some celebrated divinity<sup>2</sup>.

Fo-hi chose on this occasion a dragon, or dragon-horse, to be his assistant, because that animal was looked upon as fortunate, or a lucky omen, by the Chinese. From this prodigy having gained great reputation among the people, he is said to have created mandarins, or officers, under the name of the Dragon. He called one, whose employment was to compose books, the Flying Dragon; another, who was appointed to make the kalendar, the Latent Dragon; a third, who had the inspection of buildings, the Inhabiting Dragon; a fourth, who had the charge of re-

<sup>1</sup> Mart. Martin. *Sinic. Hist.* lib. i. p. 11—21. Coupl. Du Halde, *etc.* *Pourm. Res. Crit. sur Hist. Anc. Peupl.* vol. ii. = Martin. *Essai* Du Halde in *Revue*. Vide etiam Athanas. *Kircher. Chin.* *Illustrat.* p. 229—232.

lieving the people, the Dragon Protector; a fifth, who had the care of the lands, the Terrestrial Dragon; and a sixth, who was to procure a communication between springs, was denominated the Dragon of the Waters. Hence we may assign a reason why the emperors of China always carried a dragon in their banners. The imperial dragon was allowed five claws on each foot, but that used as a symbol by a private person, only four. It was a capital crime for any subject to use the imperial dragon as a symbol on any occasion.

Fo-hi also instituted marriage, and all the connubial laws. He likewise obliged the men and the women to wear different habits, and confined men to women of different names. He also invented music, and had nothing more at heart than to give public marks of a religious veneration for the Supreme Being. He bled, in a domestic park, six sorts of animals to serve as victims in his sacrifices, which he offered twice a year, at the two solstices, when the tribunals, as well as the shops, were shut up. Having established a prime minister, he divided among four mandarins the government of his dominions. According to some, he sat a hundred and fifteen years upon the throne, and, after his death, was buried at a place called Chin; but the most sensible of the Chinese avow, that the length of his reign is unknown<sup>a</sup>.

2. Shin-nong, the second emperor, invented many im- *Shin-nong.*  
plements proper for tillage, and taught his subjects to sow five sorts of grain. This great benefaction so endeared him to them, that they gave him the name of Shin-nong, or *Celestial Husbandman*. He also communicated to them the art of making salt of sea-water, discovered the salutary and noxious quantities of many medicinal plants, and is considered by the Chinese as the author and prince of physic. He likewise introduced, or, at least, extended, commerce, and appointed public markets. Whilst this monarch was wholly employed in promoting the happiness of his subjects, a tributary prince, named So-sha, withdrew from him his allegiance. But he was soon dispatched by his own people, who voluntarily submitted to the mild and just government of Shin-nong. Martini tells us, that he reigned a hundred and forty years, an account which seems not to be confirmed by the generality of the Chinese historians; and that he was at length cut off by a dependent prince, who refused to obey his orders. Be that as it

<sup>a</sup> Martin. & Du Halde ubi sup. Th. Sig. Bayer. Comment. Origin. Sinic. p. 288—295. in Mus. Sinic. tom. ii.



may, he was looked upon by posterity as a religious prince, since he appointed two additional sacrifices at the equinoxes. By the first he intended to influence Shang-ti in favour of agriculture; and, by the other, to return thanks for the harvest, the first-fruits being then offered to him. He likewise cultivated with his own hands the field which furnished him with corn and fruits for these sacrifices. He is said by some authors to have died at Cha-hyang, a place depending on Chang-cha, called at present Cha-lin-chew, and under the jurisdiction of Chang-cha-fu, the capital of the southern part of the province of Hu-quang<sup>a</sup>.

3. Whang-ti is represented by father Martini as a rebel, who, after he had slain his lawful sovereign Shin-nong, ascended the throne. Other historians place seven emperors between Shin-nong and Whang-ti, to wit, Lin-que, Cheng, Ming, I, Lay, Li, and Yu-wang. The last was deposed, and perhaps the rest were no more than tributary princes. Be that as it may, the best Chinese historians place only Fo-hi, Shin-nong, and Whang-ti, among the first emperors to whom arts and sciences owe their rise and progress. A regulus dependent on China, named Chi-yew, upon the revolt of other tributary princes, appeared in arms against the emperor Yu-wang, deposed him, and, in conjunction with the other princes, placed Whang-ti, then but twelve years of age, upon the throne. Fu-pau, the mother of Whang-ti, being frightened with a noise of thunder, brought him forth on a mountain called Swen-ywen. He spoke almost as soon as he was weaned from the breast. In his infancy he discovered a great deal of wit and address; in his youth a sweet and engaging disposition; and in his manhood, an uncommon depth of judgment and sagacity. He fought three battles with Chi-yew above mentioned, and defeated him; but was prevented from pursuing him by the thickness of the fogs. But, having contrived a card, which shewed his soldiers the south and the other three cardinal points, after the last action, he came up with the rebels, and put their leader to death. Some say, that, on the card were engraven the characters of the rat and the horse, and underneath a needle to point out the four quarters of the world. Could this account be depended upon, it would appear that the Chinese had something like the use of the compass, from the remotest antiquity, provided this prince preceded Christ above two thousand six hundred years, as father Martini

<sup>a</sup> Martin. Coupl. Du Haide in Shin-nong. Th. Sig. Bayerl. Comment. Orig. Sinic. p. 298, 299.

seems to believe. But the fact, as related, has so much the air of a fiction (it being impossible for such a compass to direct a victorious army in pursuit of a flying enemy out of sight), and the high antiquity assigned Whang-ti by Martini and others, has so small an appearance of truth, that no manner of stress is to be laid upon either of them. Besides, had so useful a secret as the compass been discovered in so early an age, we cannot bring ourselves to believe, that it would ever have been lost. But, that it was lost for many ages, if Whang-ti invented it, can by no means be denied.

• Whang-ti levelled several mountains, cut through others, made great roads to facilitate commerce, and extended the limits of his empire. According to some authors, it was bounded on the east by the ocean, on the north by ancient Tartary, on the south by the river Kyang, called among the Chinese the Son of the Sea, which served as a barrier to Whang-ti's dominions. He created six ko-lau, or prime ministers, and made Tsang-kyay, one of them, his mandarin historiographer. Ta-nau, another, had the charge of composing the kya tse, or cycle of sixty years. It had on, one side ten characters, named Tyen-kan, and on the other twelve, called Ti-chi. The former had the denomination of the ten roots; and the latter that of the twelve branches. Every year was marked by two of them; that is, one of each sort, which were so combined, that the same two signs never came together till the cycle was expired. The Chinese at present call this cycle Lo-she-wha-kyä, that is, *the construction of sixty conversions* <sup>c</sup>.

Yong-Cheng, another of the ko-lau, having discovered the pole-star, and others in its neighbourhood, received orders to form a sphere and kalendar; but the figure of this original sphere is not known. He also attained to great skill in foretelling the changes of the weather and air. Li-chew's office being to regulate numbers and measures, he invented the following method to cast up any sum: he took a little box, divided into two parts, crossed with several iron wires, through which passed little balls. On every wire in the upper division he placed only two balls, each standing for five; but every wire of the lower division, being much larger, had five balls, each of which stood for one. When he reckoned from right to left, the numbers multiplied the same as in cyphering with us. This

<sup>c</sup> Mart. Martin. Sinic. Hist. lib. i. p. 25—35. Du Halde in Whang-ti. Coupl. Præf. ibid. p. 14. Th. Sig. Bayer, ubi sup. p. 299—303.

method of casting accounts, especially in the sexagenary calculus, father Martini seems to prefer to any used in Europe. With regard to measures, the same Li-chew determined the dimension of a line by a grain of millet, and reckoned ten lines to an inch, ten inches to a foot, &c. The various ways of ranging these grains, which are of an oval figure, have occasioned a diversity in the measures under different dynasties. Ling-lun, the fifth prime minister, had the care of improving music, in consequence of which, he took upon him to explain the order and arrangement of the different tones. And lastly, Yong-ywen, the sixth, in pursuance of the orders he received, made twelve copper bells, which represented the twelve months of the year<sup>d</sup>.

Whang-ti afterwards invented the cap or bonnet called myen; several habits and ornaments suitable to his high dignity; and a variety of useful instruments, such as machines to pound rice, kitchen-stoves, &c. He also found out the art of dying, suggested to him by the feathers of the pheasants, as well as various colours of birds and flowers. His own robes were blue and yellow, to imitate the colours of the sky and earth; and in allusion hereto, some pretend he had his name conferred upon him, Whang-ti signifying *the yellow emperor*. He caused bridges to be built over rivers, and coffins to be made for the dead. Barks also with oars he invented the construction of, and taught his subjects how to make bows and arrows; as well as flutes, fifes, organs, trumpets that imitated the voice of the dragon, and drums that resembled thunder. Waggon, with oxen and horses to draw them, before his time, were not known in China. He drew models for building, and caused a palace to be erected, named Ho-kong, where he sacrificed to the Sovereign Lord of heaven. In order to facilitate trade, he coined money, which, from the figure of a knife-blade upon it, he called kin-tau. Physic likewise, if he did not discover, he made a great progress in. His empress also communicated to the people the manner of rearing silk-worms, of spinning their webs, and of making cloaths of these materials. He caused his country to be divided into chew (Q); and erected several principalities, wherein he built

<sup>d</sup> Coupl. Tab. Chron. Monar. Sinic. p. 1, 2. Martin. Du Halde, Bayer. ubi sup.

(Q) Every one of these streets, every street of three ho-chew consisted of ten the, every ki, every ho-ki of three tsing, the of ten tu, every tu of ten every tling of nine king, and towns, every town of five every king of a hundred mu. The

built cities. The empress, according to Couplet, taught the Chinese the art of dying. We are told by the same author, that his seat was at Cho-chew, in the province of Pe-che-li; and that he appropriated the yellow colour to the emperor. He is also said to have invented astronomy, music, and musical instruments; also arms, nets, chariots, architecture, the art of making earthen ware, measures, weights, &c. and to have written several books on the method of discovering diseases by the pulse. The Chinese tell us, that eighty-five emperors of three imperial families, which continued two thousand four hundred fifty-seven years, derive their pedigree from Whang-ti. This emperor shewed a greater zeal for Shang-ti than his predecessor; for, in order to prevent being hindered by bad weather from making the usual sacrifices to him in the open field, he built a large temple, wherein they might be offered under shelter in all seasons, and the people instructed in their principal duties. Without the south gate of his metropolis was a vast inclosure of arable land, which furnished the corn, rice, and other fruits appointed for the sacrifices; and without the north gate was another great inclosure full of mulberry-trees, wherein were nourished abundance of silk-worms. The same day that the emperor went to till the ground with his principal courtiers, his empress Lwi-tsu repaired to her mulberry-grove with the ladies of her court, encouraging them, by her example, to make silks and embroidered works, which she set apart for religious uses. Whang-ti died on the mountain King-shan, and was interred in the province of Shan-tong, in the fortieth year of the second cycle, aged an hundred and eleven years, whereof he reigned an hundred. His memory is even to this day held in the highest veneration among the Chinese.

4. The empire becoming elective, the son of Whang-ti *Shau-hau* was by election raised to the throne. He performed the duties of religion with great fervour and devotion; which induced Whang-ti to consent that he should succeed him, with the title of Shau-hau, that is to say, *young Fo-hi*; for, from his infancy, he had been a zealous imitator of the virtues of the first founder of the empire, *Tay-hau Fo-hi*.

The mu, according to his appointment, was two hundred and forty paces in length, and one in breadth. The whole country he divided into an hundred principalities, to every one of which he allotted an hundred li (1).

(1) Du Halde in Whang-ti.

It is reported that the fong-whang, a very extraordinary bird resembling the phoenix, appeared at his coming to the crown. This was looked upon as a happy omen; because the Chinese say this bird never appears but when good kings are upon the throne. The fong-whang, according to the Chinese way of painting it, is like an eagle; but differs from that bird in the wonderful variety of its colours.

Du Halde affirms, that, from the appearance of the fong-whang, this emperor took the hint to distinguish his officers by the figures of divers birds, which they wore on their cloaths. This custom is still observed. Those of the literary mandarins were embroidered with birds in gold, as a mark of their dignity; those of the mandarins of war were adorned with such rapacious animals as dragons, tigers, lions, &c. which they considered as symbols of military fierceness. As the aforesaid bird had appeared in the reign of Whang-ti, the Chinese considered it as the forerunner of happiness; but had it not been seen for a long time before, they would have considered it as portending the extinction of the imperial family, and great commotions in the empire.

Some of the mandarins of the new creation, called kyew, were obliged to assemble the people; others governed the five sorts of artificers; and others presided over the tillage, as well as the manners of the people. This prince reformed the measures for grain, had a drum to beat the watches, cleared the channels of rivers, and smoothed the roads over the mountains. He also invented a new sort of music, that, as the Chinese pretend, united spirits with mortals, and reconciled the high with the low; from whence he received the name of Ta-ywen\*.

The emperor Shau-hau increased the pomp and solemnity of the sacrifice offered to Shang-ti by harmonious concerts of music. The greatest part of his reign was peaceable and quiet; but the last years of it were disturbed by the conspiracy of nine chu-hew, or feudatory princes, who endeavoured to overturn the established system of government. According to some authors, these nine reguli, whom some have called kyew-li, disturbed the order of sacrifices, terrifying the people with spectres and goblins, which gave rise to superstitions, and brought the empire into great danger. Martini makes Kyew-li to have been a

\* Abdallah Abu Said Beidauzus in Hist. Sinic. Mart. Martin. Sinic. Hist. lib. i. p. 32, 33. Du Halde in Shau-hau. Coupl. ubi sup. p. 1.

single impostor, and to have frightened the people with his delusions. The same author likewise insinuates, that he introduced idolatry and polytheism among the Chinese. Shau-hau died during the aforesaid troubles, after he had reigned eighty-four years, and acquired the esteem and love of his subjects, by the mildness and goodness of his disposition. He was born, reigned, and was buried, at Kyo-sew in the province of Shan-tong; and, though he left four sons, Chwen-hyo, either the nephew or grandson of Whang-ti was chosen for his successor<sup>†</sup>.

5. The people, towards the close of Shau-hau's reign, *Chwen-hyo*, began to intrude into the sacred ministry, each family affecting to have sacrifices among them; which abuse Chwen-hyo reformed, by annexing the priesthood to the crown, and ordaining, that none but the emperor should offer solemn sacrifices to the Lord of heaven. He extirpated the race of the nine enchanters, who were the principal authors of the late tumults. He appeased also the minds of the people, and restored order in the sacrifices. Having reflected on the inconvenience of assembling an active restless people in the same place where the emperor came to sacrifice, he separated the place of instruction from that of sacrifices, and established two mandarins, elected from among the sons of the deceased emperor, as presidents. One of these was charged with the whole ceremonial, and the other took care of the instruction of the people. He likewise settled rules for choosing the victims, ordering that they should neither be lame nor defective; nor of any other animals but the six kinds appointed by Fohi. He moreover commanded them to be well fed, and of a colour agreeable to the four seasons wherein they were offered. The Chinese say, that this emperor was an excellent astronomer, and that he changed the method of calculating and observing the celestial motions. \* As these motions were to be viewed at a distance, he invented an instrument to give a more adequate idea of them; but the figure and construction of this we are ignorant of. We are told, that, in this emperor's reign, there happened a most remarkable conjunction of five planets in the constellation She; but a Chinese astronomer has remarked, that this was only an hypothetical conjunction.

Chwen-hyo regulated the kalendar also, ordering that the year should begin the first day of the month wherein the conjunction of the sun and moon should fall nearest the 15th degree of Aquarius; whence he is called the fa-

<sup>†</sup> Martin. & Du Halde ubi sup.

ther and author of the ephemerides. He pitched on the time when the sun was in the middle of that sign; because then the earth is adorned with flowers and plants, the trees resume their verdure, and nature seems to be in her bloom. He likewise appointed one mandarin to preside over the mines, another over the waters, forests, &c. and afterwards raised them to the most important posts in the empire. Chwen-hyo reigned seventy-eight years, died in a very advanced age, and was interred at Pu-yang. His seat was at the town of Wha, in the province of Mallet. Ti-ko, or Kau-sin, the emperor Shau-hau's grandson, succeeded Chwen-hyo, whose numerous descendents had afterwards several little provinces conferred upon them, whereof they were kings, or tributary princes.

6. Ti-ko was raised to the throne by the suffrages of all the orders of the state; and was addicted to the worship of Shang-ti, and the religious observation of the ceremonies, as much as any of his predecessors. The great devotion of this prince, and his empress Ywan Kyang, was rewarded with a son called Hew-tsyé, from whom sprang a glorious posterity, dignified with a great number of emperors<sup>s</sup>.

Ti-ko is greatly extolled by the Chinese writers, as a prince of a penetrating judgment, who examined all things himself, and entered into the minutest particulars. He was extremely popular, had a sincere affection for his subjects, and was a most bountiful and munificent prince. He established masters to teach the people virtue, and invented vocal music. Hyen-ho was the first who composed songs by his order. Flutes, both direct and transverse, drums, bells, and other musical instruments, were first made by his direction. He caused that music to be played, which he called lu-ing, that is, *the beauty of heaven, earth, and the four seasons*. He took four wives, and introduced polygamy among the Chinese. By the first of these he had a son named Ki, whose descendents founded the dynasty of Chew; by the second Sye, whose posterity founded that of Shang; by the third Yau; and by the fourth Chi, who succeeded him in the government of the empire. He fixed his residence in the province of Honan, upon the spot where the city of Yen-su stands. His brothers and their sons he created sovereign princes in the province of Se-chwen, and died in the thirty-second year of the sixth cycle, aged one hundred and five, after he had reigned seventy years.

<sup>s</sup> Mart. Martin. Sinic. Hist. lib. i. p. 33, 34, 35. Du Halde in Chwen-hyo.

7. Chi, who swayed the sceptre after the former emperor, was the son of Ti-ko by his fourth wife Chang-i, who seemed to possess no good qualities worthy of the throne. At first, however, the people conceived some opinion of his merit, and not without reason, according to father Martini. But afterwards he made his authority entirely subservient to his brutal pleasures. As he indulged himself in the use of women, and intoxicating liquors, without limitation, the tributary princes, who were accustomed to obey wise emperors, could not bear his licentious and dissolute conduct. Having, therefore, in vain admonished him to reform, they deposed and banished him, setting his brother Yau on the throne. He is said to have reigned eight years, having been dethroned in the fortieth year of the sixth cycle, and is not reckoned by father Martini among the emperors. Chi.

8. Yau is considered as the first legislator of the Chinese, Yau. and the model of their sovereigns. Virtue, according to writers of his nation, was natural to him, and nothing was wanting in him to form a complete and perfect character. He not only became a pattern for all his successors, but brought the sciences to their utmost perfection; which, according to the I-king, he could never have done, and that within the first sixty years of his reign, if it had not been for the extraordinary assistance of Tien. In fine, he was the delight of his subjects, his reign having been so amiable, that the Chinese philosophers usually enforced their maxims of morality from their uniformity with the conduct of this emperor, and his two successors; which conformity, once proved, gave them an indisputable authority<sup>h</sup>.

This emperor, taking great pleasure in observing the heavens, ordered Hi and Ho, two eminent mathematicians, to examine carefully the motions of the celestial bodies, and also to make proper instruments for such observations. By their assistance, he regulated the twelve lunar months, and re-established the intercalated ones, which returned seven times in nineteen years. He is said to have erected six supreme tribunals, which still subsist; and, by the reputation of his singular virtue, to have drawn several neighbouring nations into his dominions. In order to make room for these, he attempted to drain the plains

<sup>h</sup> Vide etiam Couplet. ubi sup. p. 2. Mart. Martin. Sinic. Hist. lib. 1. p. 36. Du Halde in Chi. Coupl. ubi sup. p. 3. Confucius apud Mart. Martin. ubi sup. p. 37. ut et ipse Martin. ibid. Lib. Sinic. Dist. Shu-King apud Du Halde, ut & ipse Du Halde in Yau.



which were overflowed, by opening a passage for the waters to the sea. He associated with him in the empire one Shun, a husbandman, whose virtue, probity, and patience, under the severest trials, joined to the confidence which all good men reposed in him, and to an infinity of other excellent qualities, rendered him worthy of the throne. His empress had the care of breeding silk-worms, and brought the silk manufactures to a surprising degree of perfection. We are told, that in the reign of Yau, the sun did not set for ten days; and that the Chinese were then afraid of a general conflagration. Various serpents of a monstrous size are likewise said about the same time to have appeared. Yau lived twenty-eight years in perfect harmony with his new colleague, to whom he had given both his daughters in marriage, and died in the hundred and eighteenth year of his age, after he had reigned ninety years, according to Martini, or a hundred, if we follow Du Halde. The people, who had experienced in this truly amiable prince all the love and tenderness of a parent, mourned for him three whole years<sup>1</sup>.

*Shun.*

9. Shun, though of mean extraction, was appointed by the late emperor his sole heir, to the exclusion of all the princes of the blood, and even in opposition to all the remonstrances of the successor himself, who did not think himself qualified to be placed at the head of so great an empire. Immediately after his accession, he paid his solemn homage to Shang-ti, and afterwards enacted those wise laws, whereon the government of the empire is founded. He created mandarins, and gave excellent precepts relating to the five principal duties, of the king and the subject, father and children, husband and wife, elder and younger brothers, and of friends among themselves. As his example gave great weight to those precepts, his subjects were entirely influenced by them. He was, therefore justly reckoned one of the most excellent Chinese lawgivers, as well as his predecessor. Soon after Yau's decease, Shun trusted the government to his ministers, and shut himself up three years in that prince's tomb, the more freely to vent his grief for the loss of a monarch whom he considered as his father. But, having discharged his duty of piety and gratitude towards Yau, he took possession of the imperial palace, and received the homage of all the tributary princes. Finding abundance of gold and jewels in the palace, he caused a sphere to be made, exhibiting the seven planets; each of which was represented by the pre-

<sup>1</sup> Martini, Coup. & Du Halde, ubi sup.

cious stone most suitable to it. He always honoured philosophers and men of learning with his favour and protection. The provinces he visited every year; and, in his progress, rewarded or punished the reguli with so much justice, that he gained the esteem and admiration of all his people.

During his reign, agriculture flourished, and plenty everywhere prevailed. For which end he forbade the governors, under severe penalties, to exact a day's work from any husbandman; as this must naturally tend to discourage industry, and obstruct the progress of tillage. He filled all the important posts in the state with persons of merit and capacity; and, by one of his ordinances, he permitted any of his subjects to set forth on a table, exposed to public view, whatever could be found blameable in his own conduct. Lastly, in the choice of a successor, he consulted the good of his people, by giving them another prince like himself in the person of Yu, though this was done to the exclusion of his own family.

We are told by Martini, that the Tartars, for the first time, in this prince's reign, made an irruption into China; but that they were soon obliged to retire into their own territories. Yu, before he was adopted by Shun, had recovered the drowned lands above-mentioned; an aim which his father had not been able to effect. After thirteen years indefatigable labour, he levelled mountains, turned the great rivers into their natural channels, drained the lakes and marshes, confined several rapid torrents between banks, and divided the lesser rivers into different canals, which terminated in the sea. By these means he enlarged the provinces, and rendered them more fertile; which important service greatly contributed to his advancement, as well as his singular merit.

Shun lived seventeen years after he had raised Yu to the throne; and died at the age of one hundred and ten. He was buried in the province of Shen-si, and deeply regretted by all his subjects. He has been greatly celebrated by the famous Confucius, and the Li-ki, as well as the best Chinese writers of all succeeding ages<sup>k</sup>.

As the most authentic Chinese historians seem to agree, that their chronology, before the time of Yau, who associated Shun with him in the empire, is by no means to be depended upon, and as those historians seem not to have used the computation of cycles before the reign of that prince; we are hereby sufficiently authorized to con-

<sup>k</sup> Mart. Martin. Sinic. Hist. lib. i. p. 43—47. Du Halde in Shun. Confucius apud Martin. in Yaus, Sinic. Hist. lib. i. p. 37. Lib. Sin. Dist. Li-ki apud Du Halde, ut & ipse Du Halde, *ibid.*

clude our history of the ancient Chinese with the death of Shun. For this conduct another reason, also, of no small weight, may be assigned: The crown of China became hereditary in the family of Yu, who succeeded Shun; and the Chinese dynasties, of which that called 'Hya was the first, immediately commenced upon that prince's accession. As those dynasties, therefore, still continue, the commencement of them, by an European historian, may be considered as a new æra, at which the modern history of China will very naturally begin. In the mean time, to the preceding account of the ancient Chinese, we shall beg leave to subjoin the following reflections<sup>1</sup>.

*Much of the  
early Chi-  
nese history  
fabulous.*

1. The Chinese history, from the time of Fo-hi to the death of Shun, has in the main manifestly the air of a fiction. The great progress those two monarchs, as well as all the intermediate princes, made in some one at least of the liberal arts, if we suppose them to be as ancient as many of the missionaries, together with the Chinese, pretend, is utterly improbable. The number of people there must have been in China, according to the aforesaid history, during the reigns of all those monarchs, will also, upon the above mentioned supposition, as well as the superior politeness of that people, to every sober and intelligent person appear absolutely incredible. The fabulous incidents likewise, with which the history of those reigns is interspersed, and which are obvious to every one who peruses the foregoing account, set this point beyond dispute. So that as the greatest part of the Chinese memoirs of all the emperors of China, preceding Yu, have the principal distinguishing characteristics of fiction, they cannot well be viewed in any other light than that in which we are here considering them?

*Chinese  
chronology  
to the reign  
of Yu false.*

2. That the Chinese chronology to the reign of Yu is very inaccurate, most clearly appears from the foregoing history. Nor can all the efforts of some of the missionaries overturn this glaring truth. For, not to insist upon the certainty of the Hebrew chronology, to which the generality of the learned seem willing to adhere, the history whose authority supports it favours greatly of fiction, as is allowed even by the most rational Chinese, and missionaries themselves. We say the history, whose authority supports it; since in reality the Chinese chronology to the reign of Yu is void of every other support. For nothing besides that authority can be urged in favour of it, except the testimony of Confucius, and other ancient writers, the

<sup>1</sup> See, Martin, vol. iv. p. 40. Du Halde in *Introduct. & alib.*

opinion of the Chinese, and their astronomical observations. Now the testimony of Confucius, and other authors who lived many ages after these early princes, that the history of them was extant in their time, and that it was then commonly believed they had existed, will by no means prove the reality of such existence, nor consequently evince their high antiquity. The opinion of the Chinese will indeed prove their zeal for their own antiquities, but by no means evince the genuineness of them. And as for astronomical observations, the Chinese were incapable of making any, at least with tolerable precision, till many ages after the death of Shun; and, even had not this been the case, they might have feigned solar and lunar eclipses, planetary conjunctions, &c. in order to please, flatter, and amuse their emperors. For such false conjunctions often occur in the Chinese history, especially at the change of dynasties; and, as for eclipses, we find none mentioned by the Chinese writers, before the second year of the fourth cycle, in the reign of Chong-lang, about sixty years after the death of Shun. So that the Chinese chronology, for the period we have here considered, must be looked upon as indefensible<sup>m</sup>.

3. To confirm what is here submitted to the judgment of the learned, we must beg leave farther to remark, that some of the earliest celestial observations of the Chinese are full as romantic as any thing else that occurs in their history of the nine first emperors. Father Martini informs us, that, according to the Chinese, in the reign of Yau, the sun was observed not to set for ten days; a phenomenon which rendered the people apprehensive of a general conflagration. Now will any person be so sanguinely disposed in favour of Chinese veracity, as to suppose this a real observation? And, if not, will it not shake the authority of their other observations, especially when they exceed all belief, or at least are not founded upon a proper degree of probability? Nothing, therefore, can be more uncertain and chimerical than the conclusion drawn from the eclipse that is said to have happened in China 2155 years before the birth of Christ, in support of a fabulous and romantic antiquity<sup>n</sup>.

*The celestial observations of the Chinese frequently fictitious.*

4. From what has been advanced it will follow, that the Chinese historical period of time must have commenced at least considerably later than the reign of Yu. Father Fouquet, bishop of Eleutheropolis, has obliged the learned

*Chinese historical period of time begins after Yu.*

<sup>m</sup> Vide Not. ad Du Halde in Chwen-hyo. ubi sup. p. 37. P. Premare in Lettr. edifiant. tom. six. p. 403.

<sup>n</sup> Mar. Martini.

world with a table, that fixes the æra of the Chinese history, so far as it is genuine, about four hundred years before Christ; and he even affirms, that some, not without strong reasons, believe, that it might be brought lower still. He allows, indeed, the Chinese nation to be almost as old as the deluge; but denies, that their history deserves much credit, if we ascend higher than four hundred years before Christ. Nay, M. Fourmont observes, that this opinion pretty much prevails at present among the missionaries. The table above mentioned was published at Rome in 1729. It contains three large sheets, and is entitled *Tabula Chronologica Historiæ Sinicæ, connexa cum Cyclo qui vulgo Kia-tse dicitur*. The founders of the Kang mo, or great Chinese annals, who are the most esteemed of all the Chinese historiographers, are also of the same sentiments.

*China not  
peopled so  
early as the  
Chinese be-  
lieve.*

5. This truth likewise in some measure appears from what we have advanced in the history of the Tartars. It has there been rendered probable, that a great part of China was very thinly peopled, if not quite void of inhabitants, so late as the year before Christ 637, when the Scythians, under the conduct of Madyes, made an irruption into the Upper Asia. From whence it will follow, that little credit is due to those annals which make China to have been a powerful empire above two thousand years before. For, that it was then absolutely uncultivated, upon the former supposition, there is not the least reason to doubt.

*Shun later  
than the  
Chinese be-  
lieve.*

6. We are informed by some Chinese historians, followed by father Martini, that the Tartars first made an irruption into China in the reign of Shun. If this be admitted, it will absolutely overturn the high antiquity of Shun, and his predecessors, as well as the authority of those historians in the point before us. For the Tartars never committed any hostilities against the Chinese, even according to their own historians themselves, before the time of Ogus Khâm. Now, from what has been already observed, no one can suppose that prince to have been prior to Madyes, and consequently to have preceded Christ above six hundred and forty years. Supposing the Tartars to have been the descendants of the proper Scythians, which we think cannot well be denied, they could not have penetrated into China till many ages after Madyes;

\* Fourm. *Refl. critiq. sur Hist. Anc. Peupl.* tom. ii. p. 402. Vid. etiam Not. ad Du Halde in *Introduct. sub fin.* See the History of the Turks, Tartars, and Moguls, towards the beginning and the end.

since the Scythians themselves only began to make a figure in the reign of that prince, having been before confined to a small extent of territory near the eastern bank of the Volga. Nor can we think it probable, that the name of Tartar, or Tatar, was known even among the Chinese till long after the Scythians made themselves masters of the Upper Asia; which conquest their later posterity have not scrupled to extend even to China itself. But such a romantic turn as this is common to all the eastern writers.

7. It appears that the Chinese of later ages have greatly corrupted their own antiquities. The traditional notions they had received from their earliest ancestors relating to the cosmogony, the creation of man, the deluge, and the antediluvian world, they have ridiculously applied to the ancient state and monarchy of China; by which they have brought the history of their nation, especially the first part of it, into contempt, among the sober and rational part of mankind. The Chinese have also reduced to their sexagenary cycle many transactions, handed down to them by their first progenitors, which happened long before the invention of that cycle, and thus introduced great confusion into their chronology. Nor are we to be surpris'd at this confusion, since they did not begin to compute their years according to that cycle, till long after the discovery of it; as the commencement of the Olympic games did not serve for an epoch to the Greeks till many years after that event happened; nor the restoration of Rome by Romulus to the Romans till the age of either Fabius Pictor, Cato, or Varro; nor, lastly, the birth of Christ to the Christians till the time of Dionysius Exiguus. In fine, that the Chinese annals cannot be depended upon, may be inferred even from Confucius himself, who hints that many of the oldest materials for such annals had been destroyed before he wrote. The present ancient memoirs, therefore, that are obtruded upon us by the Jesuits and the Chinese, must be allowed modern (R) productions, in com-

*The Chinese have corrupted their own antiquities.*

(R) In confirmation of what is here advanced, it may be observed, that neither we nor the Chinese have any thing more than fragments of the classical or canonical books, and those, as it is natural to suppose, greatly corrupted. The emperor Shi-whang-ti, in the year before Christ 213, ordered all the co-

pies of books in the empire, except those written by lawyers and physicians, to be burnt. Nay, in order totally to destroy the memory of every thing contained in them, he commanded a great number of learned men, the next year, to be buried alive, that they might not find out a method of transmitting to posterity

comparison of the times to which they pretend to relate; so that scarce any thing certain can be deduced from them, though some faint emanations of truth may now and then appear<sup>p</sup>.

*What we  
are to think  
of their most  
ancient his-  
torical me-  
moirs.*

8. As the Chinese were almost totally ignorant of every branch of literature, when the Jesuits first went among them, what credit can be deemed due to their accounts of things preceding even the historical period of the Greeks, who were a learned, curious, and rational nation? Their great philosopher Confucius complains of a want of genuine historical memoirs in his time; and yet now the Jesuits, in conjunction with the modern Chinese, pretend to give a clear and authentic history of the monarchs of China, who lived two thousand years before that philosopher. Nothing certainly can be more absurd than such a pretension (S); and yet it would be unjust to deny every thing those

<sup>p</sup> Th. Sig. Bayer. ubi sup. p. 324. Confucius apud Bayer. ubi sup. p. 328, 329. ut & ipse Bayer. ibid.

terity the historical memoirs of the empire, which he was resolved to annihilate. He was inspired with this resolution by a vanity peculiar to himself. For, being in reality the first absolute emperor of China, he was desirous of burying all the acts and exploits of his predecessors in oblivion, that his own achievements might shine with the greater lustre. This emperor also, in order to prevent the sudden incursions of the Tartars, as he gave out, but probably to indulge the same unaccountable vanity, built a wall from the sea to the extremities of the province of Shan-si, the reality of which stupendous work would be now disbelieved, were it not still in being. Vu-ti, seventy-three years after the death of Shih-whang-ti, having collected all the scattered fragments of historical memoirs that had, with the utmost difficulty, been preserved, obliged his subjects with an edition of these fragments. But it is probable, that

they met with the same fate on this occasion that happened to the fragments of the Sibylline verses burnt with the Capitol, in the civil war between the senate and Marius, at Rome. The latter, collected from various parts, were undoubtedly so corrupted, as to retain scarce any resemblance of the originals; and the former, as we have great reason to believe, have had so many interpolations and corruptions foisted into them, that they agree in few particulars with those ancient productions whose names they bear.

(S) This most evidently appears from the translation M. Bayer has given us of the Chun-cieu of Confucius. This contains a most rude, jejune, and imperfect account of the Chinese dynasties and reguli preceding the age in which he lived, that deserves not the name of a history. M. Bayer, therefore, very justly puts it upon a level with the rude memoirs of the better sort of farmers, and

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those fathers have related of the ancient Chinese, since Abdallah Beidauæus, a Persian author, who wrote the history of China in the beginning of the fourteenth century, confirms some articles to be met with in them. We must, therefore, observe a medium between the two extremes which at present divide almost the whole literary world, and allow that the most ancient historical memoirs of the Chinese are not entirely void of truth, though in the main they scarce merit the attention of the learned<sup>a</sup>.

<sup>a</sup> Th. Sig. Bayer, ubi sup. p. 29, 30, & alib. Confucius ubi sup. Abdal. Abu Seid. Beidau. apud Bayer. pass. ut & ipse Bayer, ubi supra, p. 316.

citizens, which contain nothing more than a plain and simple account of the most obvious and common events. Nor were the earlier Greek and Roman annals more perfect or entertaining, according to Tully, and Sempronius Asellio in Gellius. Now, supposing the Chun çieu to be really as old as Confucius, it was written about five hundred years before the birth of Christ. And, if the greatest and most learned man in China at that time was no better qualified to write history, or then had no better materials for one, what can we think of the Chinese historians or historical memoirs of the remotest ages? But there is the greatest reason to believe, that this book is far from being genuine, or coeval with Confucius. For the emperor Shi-whang-ti destroyed all the historical memoirs in China about two hundred and sixty-seven years after the death of Confucius; and therefore but little of his historical works is probably now remaining. This single observation is sufficient to overthrow the authority of those romantic accounts of the first emperors of China, which the modern Chinese, and their adherents, would impose upon the world.





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## A P P E N D I X.

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*The Opinions of the most celebrated Philosophers with  
respect to the Creation of the World.*

**T**HAT the universe was created or produced out of nothing, by an infinitely powerful, wise, and good God, who, being self-existent, is the original cause of all things, is not only certain from revelation, but deducible, and has been clearly proved, from reason<sup>a</sup>. And though all atheists, both ancient and modern, have constantly denied, that even infinite power can create matter, and the affirmative has been thought to be embarrassed with several considerable difficulties, as our having no idea how a nothing from all eternity can be made to exist, and the seeming contradiction in supposing the world to be created in time, because then it would be separated from eternity only by an indivisible point, which cannot sufficiently distinguish an eternal being from a temporary production<sup>b</sup>; yet these are rather difficulties arising from our own imperfect and finite reason and conception, whereby we are not able to form a distinct idea of creation, or eternity, than any real impossibility in the thing itself: for it is no contradiction to affirm, that something, which once was not, may since have begun to exist; the true notion of creation being not a forming of something out of nothing, as out of a material cause, but only a bringing something into being, which

*God the author of the world, both as to matter and form.*

<sup>a</sup> Dr. Clarke, in his Demonstration of the Being and Attributes of God. <sup>b</sup> Mr. Bayle, dans les Nouvelles de la Rep. des Lettres, tom. iv. p. 1301.

before had no being at all, and which, without some cause, would not have existed; and this no man can reduce to a contradiction, any more than the formation of any thing, into a shape which it had not before, can be reduced to a contradiction<sup>c</sup>. And they who deny God's power to create matter, must fly to one of these suppositions; either that matter existed from eternity, as a passive subject of all the operations of God, and as a collateral principle; or else, that matter is the only self-existent being; either of which involves us in the most impious absurdities. The first supposition necessarily implies two self-existent principles, which is a direct contradiction; and the other, that it is impossible to conceive matter not to be, or to be in any respect otherwise than it now is, without a contradiction; than which nothing is more easy: for, whether we consider the form of the world, with the disposition and motion of its parts, or whether we consider the matter of it, as such, without respect to its present form; every thing in it, both the whole, and every one of its parts, their situation and motion, the form, and also the matter, are the most arbitrary and dependent things, and the farthest removed from necessity, that can possibly be imagined<sup>d</sup>.

The several opinions, which have been held by the ancients, or moderns, as to the origin of the universe, may be comprehended under one or other of the following three; viz. .

*The several  
opinions  
concerning  
the origin of  
the world.*

- I. That the world is eternal, both as to matter and form; and had neither any origin, nor will be subject to any corruption.
- II. That the matter of the world is eternal; but not the form. Or,
- III. That the world had a beginning, and will suffer a dissolution, being of its own nature perishable.

*The opinion  
of Ocellus  
Lucanus.*

Ocellus Lucanus, whose antiquity and authority have been opposed to those of Moses<sup>e</sup>, though he lived not long before Plato, was one of the most ancient assertors of the world's eternity; wherein he deviated from the true doctrine of his master Pythagoras. We have a short treatise under his name, concerning the nature of the universe, wherein he affirms it to be utterly incapable either of generation or corruption, of beginning or end<sup>f</sup>; that it is of

<sup>c</sup> Dr. Clarke, ubi sup. p. 83, 84. See also Dr. Nicholls's Conference with a Thief, vol. i. part i. p. 26. <sup>d</sup> Dr. Clarke, ubi sup. p. 23, &c. <sup>e</sup> Vjd. Oracles of Reason, p. 215. <sup>f</sup> Ocel. Lucan.

de Univ. p. 306. inter Opusc. Mythol. edit. per T. Gale, 1688.

itself eternal, perfect, and permanent for ever<sup>g</sup>; and that the frame and parts of the world must needs be eternal, as well as the substance and matter of the whole<sup>h</sup>, and mankind also<sup>i</sup>. But his arguments for this opinion are either very absurd and ridiculous, as when he attempts to prove, that the world must needs be eternal, without beginning or end, because both its figure and motion are circular, and therefore without beginning or ending<sup>k</sup>; or else they are such arguments as tend to prove, that something must needs be eternal, because it is impossible for every thing to arise out of nothing, or to fall into nothing; as when he says, that the world must have been eternal, because it is a contradiction for the universe to have had a beginning; since, if it had a beginning, it must have been caused by some other thing, and then it is not the universe<sup>l</sup>: to which one argument all he says in his whole book is plainly reducible. And, to say the truth, he himself seems persuaded, that, however eternal and necessary every thing in the world be imagined to be, yet even that necessity must flow from an eternal and intelligent mind, the necessary perfections of whose nature are the cause of that harmony which keeps the universe together, and prevents its falling into disorder<sup>m</sup>. He allows God to have given men faculties, organs of sense, and appetites, not for the sake of pleasure, but fitted for final causes<sup>n</sup>; and expressly asserts, that the ever active being governs, and the ever passive is governed; that the one is first in power, the other posterior; that the one is divine, rational, and intelligent, and the other generated, irrational, and liable to change<sup>o</sup>.

Aristotle also held this opinion, as is sufficiently known; *Of Aristotle* and, if he may be believed, was the first, at least of the Greeks, who asserted it; for he says, that, before his time, the temporary production of the world was universally entertained, though it was a question whether it should ever perish or no<sup>p</sup>. His doctrine was, that not only the matter of the heavens and earth was ingenerate and eternal; but that even mankind, and all the species of animals, male and female, have subsisted from everlasting by a perpetual course of generation, without any original beginning or production; and that the earth hath for ever been adorned with trees, plants, flowers, minerals, and other productions, as

<sup>g</sup> Ib. 510. <sup>h</sup> Ib. 518. <sup>i</sup> Ib. 530. <sup>k</sup> Ib. 514. Vide also Oracles of Reason, ubi. sup. <sup>l</sup> Ocell. ibid. 506, 508. <sup>m</sup> Ocell. de Legibus Fragm. ibid. p. 537. <sup>n</sup> Idem de Univ. 531. Vid. Dr. Clarke's Demonstration, &c. p. 33, &c. <sup>o</sup> Ocell. de Legibus Fragm. ubi. sup. p. 538. <sup>p</sup> Aristot. de Cœlo, lib. i. cap. 10.

we now see it to be<sup>a</sup>. But how this is reconcilable with what he elsewhere delivers of the natural gravity and levity of different elements, seems hard to shew: for if those elements were ever in their natural places and dispositions, according to their respective gravity, which nothing but some external violence could have hindered, it follows necessarily, that the earth once was in a very different form from what it now is, and could not possibly be inhabited from eternity<sup>c</sup>. The great reason, which induced Aristotle to assert the world to be eternal<sup>d</sup>, was, because he thought such an effect must needs eternally proceed from such an eternal cause as the divine mind, which, being all act and energy, could not rest in a state of inactivity. He acknowledges, that the first principle is neither fire, earth, nor water, nor any thing which is the object of sense; but that a spiritual substance is the cause of the universe, and the source of all the order and beauty, as well as of the motions and forms, which we so much admire in it<sup>e</sup>. And he expressly describes God to be an intelligent Being<sup>f</sup>, incorporeal, the first mover of all things, himself immovable<sup>g</sup>, eternal, indivisible, and void of all quantity<sup>h</sup>; and affirms, that if there were nothing but matter in the world, there would be no original cause, but an infinite progression of causes<sup>i</sup>; which is absurd<sup>k</sup>. So that the true notion of this great philosopher was, that though the world had no temporary generation, yet it was produced from one supreme Deity, after some other manner<sup>l</sup>.

These sentiments of Aristotle, as to the eternity of the world, have been embraced by many of his followers, and, among the rest, by several learned Mohammedans, who were thence named Dahrians, or Eternalists.

*Of Plato's  
followers.*

Though Plato, as we shall see hereafter, did himself plainly acknowledge the world to be made by God, yet having used some expressions, as if he thought the time of its formation to be indefinite; as when he says, that the world must needs be an eternal resemblance of the eternal idea<sup>m</sup>;

<sup>a</sup> Ibid. cap. 12. Vide Philon. Jud. de Incorrumpibilitate Mundi, p. 940. Burnet's Archæol. lib. 5. p. 180. Cudworth's Intellectual System, p. 250. <sup>b</sup> Vide Burnet's Archæol. lib. 1. p. 181. and his Theory of the Earth, vol. 1. p. 31. <sup>c</sup> Several other reasons were given by his followers, nearly agreeing with those of Ocellus, which may be read in Philo Jud. ubi. sup. p. 943, &c. <sup>d</sup> Aristot. Metaph. lib. 1. cap. 2, 3. <sup>e</sup> Ibid. <sup>f</sup> Diogenes Laert. in Vita Aristot. p. 226. ed. Amst. 1692. <sup>g</sup> In Phys. lib. vii. cap. 1, &c. <sup>h</sup> In Metaph. <sup>i</sup> Vide Clarke's Demonstration, &c. p. 35. and also Cudworth, p. 253. <sup>j</sup> Simplic. in Aristot. Phys. lib. viii. & lib. i. cap. 1. <sup>k</sup> Plato in Timæo, & apud Cicer. de Univ.

his followers, or the greatest part of them, who adhered to Aristotle's opinion in this matter, took advantage of these expressions, and explained them so, as if by the creation of the world was not to be understood a creation in time, but only in order of nature, causality, and dependence<sup>d</sup>: that is, that the will of God, and his power of acting, being necessarily as eternal as his essence, the effects of that will and power must be supposed coeval to the will and power themselves; in the same manner as light would eternally proceed from the sun<sup>e</sup>, or shadow from the interposed body, or an impression from an imposed seal, if the respective causes of these effects were supposed eternal<sup>f</sup>. Existence from eternity, and being caused or produced by another, were not, therefore, by these philosophers apprehended to be contradictory or inconsistent. And as they were led into this opinion no otherwise than from the sole consideration of the Deity, viz. his benevolent will, and generative power<sup>g</sup>; so they allowed, that the world, notwithstanding its being from eternity, might in some sense be said to be made, as being produced from another cause, and not self-originated. And the generation of the inferior gods, and world, in this sense, Proclus himself, that grand champion for the world's eternity, plainly acknowledges, when he says, that they called it the generations of the gods; meaning thereby, not any temporary production, but their ineffable procession from a superior first cause<sup>h</sup>.

The later Platonists were so fond of this notion of the world's eternity, that, being on the one hand unwilling to abandon it, and on the other desirous to save appearances, they endeavoured, by forced constructions, to wrest their master's words, especially his Timæus, to their purpose; and, as it has been long since observed, turned themselves every way, using all manner of violence to the text, as conceiving they ought, by all possible means, to conceal and deny the generation of the world, and of its soul, as if it were some horrid thing, and not to be spoken of<sup>i</sup>. It is well known, that Platonism was very early introduced into the church; and even this dogma favourably received by some, and Origen in particular<sup>k</sup>, and as zealously opposed by others. It may however be worth observing, that this

<sup>d</sup> Plotinus en III. lib. ii. cap. 1. & en II. lib. ix. cap. 3. <sup>e</sup> Idem, en V. lib. viii. cap. 12. Sallust. de Diis & Mundo, cap. 7. Proclus in Timeum, lib. ii. p. 111. <sup>f</sup> Dr. Clarke's Demonstration, &c. p. 37. See also the authors there cited, & Philo. Jud. de Incorrumpibilitate Mundi. <sup>g</sup> Procl. in Tim. p. 116. <sup>h</sup> Procl. in Tim. p. 85. Vide etiam Sallust. cap. 13. Cudworth, p. 253. <sup>i</sup> Plutarch. de Pfycho. Plat. p. 1013. <sup>k</sup> Vide Methodium de Creatis, apud Photium, p. 932.

doctrine of the world's co-eternity with God, was, in the sixth century, suffered to be publicly taught in Alexandria by Ammonius, the scholar of Proclus<sup>1</sup>, and not without success.

*An answer  
to the Pla-  
tonic argu-  
ment for the  
world's e-  
ternity con-  
sidered.*

To the arguments made use of by the Platonists for the eternity of the world, drawn from the nature and attributes of God, it has been answered, that though God be essentially and necessarily good, yet the communications of his goodness are the effects of his will, and not merely of his nature. For God, being a free agent, could have refrained from making the world, or could have made it otherwise; and therefore those, who make the expressions of the divine bounty necessary, in order to settle the world's eternity, and that he might always have an object whereon to exercise his goodness, take as much from his self-sufficiency, as they would seem to flatter his goodness. For God cannot be himself without his goodness; and, therefore, if his goodness cannot be without some creature to shew and display itself upon, God cannot be perfect, or happy, without his creatures; because these are the necessary issues of his goodness, and consequently the being of the creature becomes necessary to the being of God, which is the highest derogation imaginable from the absolute perfection of the divine nature<sup>m</sup>. All which is very true, and we do not see what reply a Platonist could make, if it were the real doctrine of the sect, that the world was an involuntary effect of his mere nature. But they plainly taught otherwise, and expressly declared, that one of the reasons why they maintained the world not to be a temporary production, was the consideration of his beneficent will<sup>n</sup>, as well as his productive power; both which being supposed, the effect may necessarily follow, without any derogation from God's absolute perfections.

*This con-  
trovery set  
in a clearer  
light.*

But, on a nice<sup>r</sup> discussion, this controversy about the eternity of the world will appear to be, in a great measure, a dispute about words only. All Christians in general (except those who believe the eternity of matter, and therefore deserve not that name) agree, that God alone hath always existed; but several maintain, that he might have actually created the world, as soon as he formed the decree of producing it; whence they conclude, that the world might have existed eternally, since there is no doubt, but that the decree to produce it is eternal. On the other hand, several maintain, that it is impossible for a creature

<sup>1</sup> Zacharias Mitylenensis, in Biblioth. Patrum, vol. ii. p. 331. ed. Paris. 1644.

<sup>m</sup> Vide Bishop Stillingfleet's Origines Sacre, p. 275, &c.

<sup>n</sup> Ἀναβούνη; Balaſis; Procl. in Timæum, p. 116. which Words Dr. Cudworth has translated, somewhat freely, *essential goodness*. Intell. System, p. 253.

to be eternal<sup>o</sup>. But, when they come to argue, the strength of each party lies rather in making objections than solving them. This dispute, which is rendered so tedious and perplexing, would end presently, if they would but explain themselves clearly on each side, and forego the equivocal acceptance of eternity; and then the question should be thus stated: Is it possible, that God and his creatures may have always existed together? The negative would not so readily be taken; for the expression of the eternity of the world, that expression, I say, which shocks so many people, would not strike the mind. To remove this stumbling-block still more effectually, it should be declared, that a creature which should have always co-existed with<sup>o</sup> God would not be eternal, for this reason; because the duration of creatures is successive, and that eternity is a simple duration, which essentially excludes both past and future. By this essential distinction between the duration of God and that of creatures, the whole contest almost would cease, and each side find their account. It would be granted to those who deny the possibility of the creatures being eternal, that they are in the right; and it would not be denied to be possible, that God and his creatures might have always existed together; since it is certain, that the cause includes not in its idea a priority of time, with respect to its effect, and that this is more nicely true as to an almighty cause, which needs only will, to produce actually whatever it pleases. Again, they who say, that the creatures have not always co-existed with God, must grant, that God existed before they did. There was then a *before*, when God existed alone; therefore it is not true, that God's duration is an indivisible point; whence it follows, that time preceded the existence of creatures: which consequences drive those, who argue in this manner, to contradict themselves; for if the duration of God be indivisible, without past or future, time and creatures must have begun together; and if so, how can it be said, that God existed before the existence of his creatures?

The two seemingly insuperable arguments then for the eternity of the world are drawn from the eternity of God's decree for its creation, and the indivisibility of the real duration of God: which yet have been answered in this manner! It is supposed, that, among the possible beings which God knew before he made the decrees of creation, one was

\* Vide Joh. Philopon. contra Proclum. p. 4. & Cudworth. p. 837.  
 † Bayle Dict. Hist. art. Zabarella, Jaques. rem. H. See also Epist. Abi Jaafer Ebn Tofail de Hai Ehin Jokdhin, edit. a Pocock. p. 103, 106, and Mr. Ockley's English Translation, p. 83.



a successive duration, which bath neither beginning nor end, and whose parts are as distinct from one another, as those of possible extension, which God likewise knew before his decrees, as infinite according to the three dimensions. He has left in the state of possible things one part of this infinite duration, and has decreed the existence of the other. He chose such moment as he pleased, in this ideal duration, for the first which should exist, and annexed thereto the act by which he decreed the creation of the world: so that the eternity of that act does not prove the eternity of the world; nor does the indivisibility of God's real duration prove the world had no beginning<sup>9</sup>.

*The opinion of those who held the universe to be God.*

Some modern asserters of the world's eternity have gone on very different principles from these ancients, and ventured to affirm the material universe to be self-existent, and the supreme Deity itself. This is the doctrine of Spinoza, the first, as is supposed, who reduced atheism into a system, by regular deductions, after the method of the mathematicians. But as the fundamental opinion, whereon he erected that system, was not new, it may be proper, before we speak of him, to say something of those who led him the way, though he has departed from them in some respects.

*The opinion of Xenophanes and his followers.*

That the universe is but one substance, and that God and the world are but one and the same thing, hath been an opinion of some standing, and is supposed to have been first taught by Xenophanes, the founder of the sect afterwards called the Eleatic. He is said to have held not only the eternity and immutability of the world<sup>1</sup>, but also, that whatever existed was one being; that there was neither any generation nor corruption; that this one being was immoveable, and remained always the same<sup>2</sup>, and was the true God<sup>3</sup>; which doctrine was not only defended by his successors, Parmenides, Melissus, and Zeno of Elea, but by Stilpo, and the Megasic philosophers also. And to obviate the objection, which might be brought against the unchangeable nature of the universe, from the continual alterations made therein by new generations and corruptions, they maintained, that whatever changes it seemed to suffer, were no more than illusions of our senses, and mere appearances. Which last retreat they are easily beaten from: for since they cannot deny, that there are changes in

<sup>9</sup> Bayle, ubi supra. <sup>2</sup> Plutarch, apud Euseb. de Præparat. Evang. lib. i. cap. 8. & lib. xv. cap. 25. <sup>3</sup> Aristocles de Philosoph. apud eund. lib. xiv. cap. 17. Vide etiam Aristot. de Xenophane, Zenone, & Gorgia, in initio; & Cicer. in Lucullo. Cicer. Quæst. Acad. lib. ii. Vid. etiam Sextum Empiric. in Pyrrhon. Hypotyp. lib. i.

the world, in appearance at least, it even thence follows, that nature is not immutable, but must necessarily be changed in the subject which produces or receives our sensations; and those sensations, being passions, imply both an efficient cause, and a passive principle, which overthrows at once their pretended unity of all things<sup>a</sup>.

Whether Strato of Lampfacus held the unity of all things or no, is a doubt; for though he made nature inanimate, and acknowledged no God but nature<sup>x</sup>, yet it is not certain, that he taught the universe, or nature, to be one simple being. From his ridiculing the atoms of Democritus<sup>y</sup>, it has been thought reasonable to imagine, that he admitted no difference between the parts of the universe; but this is allowed to be no necessary consequence. It may be only concluded, that his opinion approaches infinitely nearer to Spinozism than the corpuscular system. There is likewise some room to believe, that he did not teach, as the atomists did, that the world was a new work, and produced by chance; but, as the Spinozists do, that nature produced it necessarily, and from all eternity<sup>z</sup>. Plutarch indeed tells us, that he held that which was natural to follow that which was fortuitous<sup>a</sup>; as if he allowed something to chance, a first motion, or impression at least, which was afterwards perfected by nature, or the plastic life: supposed by him to be in every part of matter; making the mundane system to depend upon a certain mixture of chance, and plastic, or orderly nature, both together<sup>b</sup>. But as his opinion is represented by Lactantius<sup>c</sup>, he rejected all chance, which was the great difference between him and the Epicureans, and affirmed, that nature had in itself a generative and vital power, but had neither sense nor figure; so that all things were, as he imagined, generated of their own accord, without the assistance of any Former, or Author.

But, whatever was the real notion of this greatest of the Peripatetic philosophers<sup>d</sup>, it is certain, that Alexander the Epicurean, who is supposed to have been contemporary with Plutarch<sup>e</sup>, maintained, that God is matter, or not distinct from it; that all things are essentially God, and that forms

*Of Strato  
Lampfacus.*

*Of Alexander the Epicurean, and some heretical Christians.*

<sup>a</sup> Vide Aristoteli ubi supra. <sup>x</sup> Cicero de Nat. Deor. lib. i. & Quæst. Acad. lib. ii. Lactant. de Ira Dei, cap. 10. <sup>y</sup> Cicero Quæst. Acad. ubi supra. <sup>z</sup> Bayle Dict. Hist. art. Spinoza, rem. A. <sup>a</sup> Plutarch. adv. Coletem, p. 1115. <sup>b</sup> Vide Cudworth's Intell. System, p. 208. and Bayle's Dict. loco citato. <sup>c</sup> Lactantius de Ira Dei, loco citato. <sup>d</sup> So Plutarch calls him in the passage above quoted. <sup>e</sup> Thomassius Dissertat. xiv. ad Philosoph. Stoic. p. 199.

are imaginary accidents, which have no real existence; and therefore he held all things to be substantially the same<sup>f</sup>. Some heretical Christians have also embraced this extravagant opinion; as one Amalric in particular, whose dead body was taken up and burnt, in the beginning of the thirteenth century<sup>g</sup>, for having in his life-time taught, that all things were God, and God was all things, and the essence of all creatures; so that the Creator and creature were the same; and that God was therefore called the end of all things, because all returned into him<sup>h</sup>. Which sentiments of his were followed by his scholar David of Dinant, and several others<sup>i</sup>; the learned Peter Abelard having also been accused of holding the same opinion<sup>k</sup>.

*The dogma  
of the soul  
of the  
world.*

Nor has this notion been confined to Europe only; it having also made no small progress in the East, among the Japanese and Mohammedans; and the dogma of the soul of the world, which is not only common at this time in the East, but was so among the ancients, and made the chief part of the Stoic system, is at the bottom the same with that of Spinoza<sup>l</sup>; but as he differed from the Stoics, not only in contracting God's knowledge, which they allowed to be universal, and in denying his providence, but also in asserting the present disposition of the world to have been necessary and eternal, and consequently subject to no decay, contrary to their express doctrine, it will be more proper to consider that opinion under the next head. We shall only observe here, that some heterodox Stoics, as Boethius in particular, did not only deny the world to be an animal, or intelligent being<sup>m</sup>, substituting in the room of its mind or soul a plastic nature; but also asserted the world's eternity and incorruptibility, or one constant and invariable course or tenor of things<sup>n</sup>. The elder Pliny seems also to have been of this opinion; for he declares, that the world, and that which by another name is called heaven, by whose circular motion all things are governed, ought to be believed to be an eternal and immense deity, such as was neither made, nor will ever be destroyed<sup>o</sup>.

<sup>f</sup> Albertus Magnus, in 1 Physic. Tract. 3. cap. 13. <sup>g</sup> V. Praetorium, in Elencho Hæres. voce Amalricus, p. 23. He adds, that, according to some authors, this heretic, and his adherents, were burnt alive. <sup>h</sup> Thomassius, loco citato, ex Gerson. Tractat. de Concordia Metaphys. cum Logic. <sup>i</sup> See the author just cited, and Bayle Dict. Hist. art. Spinoza, rem. A. <sup>k</sup> Bayle, ibid. <sup>l</sup> Ibid. <sup>m</sup> Diog. Laert. in Vita Zenonis Cit. p. 455. <sup>n</sup> Philo. Jud. de Incorruptibil. Mundi, p. 947. Posidonius and Panætius also maintained the world to be eternal, ibid. <sup>o</sup> Plin. Nat. Hist. lib. ii, cap. 1.

Spinoza taught, that there is no difference of substances, but that the whole, and every part of the material world, is a necessary existent being, and consequently infinite<sup>p</sup>; that there is no other God but the universe<sup>q</sup>, and that extension is one of his attributes<sup>r</sup>: that since it is absolutely impossible for any thing to be created or produced by another, and also absolutely impossible for God to have caused any thing to be, in any respect different from what it now is<sup>s</sup>; every thing that exists must needs be a part of the divine substance, not as a modification caused in it by any will or good pleasure, or wisdom in the whole (for he expressly denies God to act by any freedom of will<sup>t</sup>, or for the sake of final causes<sup>u</sup>), but as of absolute necessity in itself, with respect to the manner, of the existence of each part, no less than with respect to the self-existence of the whole. So that the opinion of Spinoza evidently comes to this; that the universe, or material world, is God, or the self-existent being; and that all particular beings, corporeal extension, the sun, moon, plants, animals, men, their motions, ideas, imaginations, and appetites, are all necessary modifications of him<sup>x</sup>.

*The opinion of Spinoza.*

This monstrous system, though it has met with some patrons, has yet been sufficiently exposed and confuted by even the weakest of its adversaries<sup>y</sup>, and indeed carries its antidote along with it. For Spinoza, to avoid the above mentioned insuperable objection made to the Eleatics, who held the universe to be immutable, falls into a worse extremity, and attributes a continual change and corruption to the divine nature, in respect of its various modifications: which doctrine shocks common sense, it being horrible to suppose the Deity both the cause and subject of all the moral and physical evils; which are so frequent in the world; and what can be more absurd than to imagine matter, the vilest of all things, the theatre of all changes, and the field of battle of contrary causes, to be that supreme, perfect being, with whom is no variableness, neither shadow of turning<sup>z</sup>? The very foundations of this hypothesis are in a moment overturned, if we admit either a vacuum, or the divisibility of matter, the one destroying the infinity, and the

*Confuted.*

<sup>p</sup> Spinoza, in *Ethic.* part. i. prop. vi. vii. and viii. <sup>q</sup> *Ibid.* prop. xiv. <sup>r</sup> *Ibid.* in *Schol.* ad prop. xv. & part. ii. prop. ii. <sup>s</sup> *Ibid.* part. i. prop. vi. & xxxiii. <sup>t</sup> *Ibid.* prop. xxxii. corol. 1. <sup>u</sup> *Ibid.* in *append.* ad prop. xxxvi. <sup>x</sup> See Dr. Clarke's *Demonstr.* &c. p. 28, &c. & Bayle *Dict. Hist.* art. Spinoza, rem. DD. <sup>y</sup> Vide Bayle, *ibid.* rem. M, & P. <sup>z</sup> *Jam.* i. 17. See Bayle *Dict. Hist.* ubi sup. rem. N.

other the unity of God <sup>a</sup>; and therefore the Spinofists constantly deny both, ridiculously pretending, that there can be no division of matter, unless one part be separated from the other by empty space. It seems also impossible, according to this system, that the Deity can be an intelligent being; for perception and intelligence being really a distinct quality or perfection, and not a mere effect or composition of unintelligent figure and motion, as has been well proved <sup>b</sup>, it follows, that God could not possibly be possessed even of that imperfect understanding allowed him by Spinosa, which, however, being wholly separate from any power of will or choice, is, in any respect of any excellency, or, indeed, to any common sense, the very same thing as no understanding at all <sup>c</sup>. Mr. Hobbes, who also held that there was no substance distinct from matter, being pressed in his own mind with the difficulty arising from the impossibility of sense or consciousness being merely the effect of figure and motion, is forced to recur to that prodigiously absurd supposition of the ancient Hylozoics, that all matter, as matter, is endued not only with figure, and a capacity of motion, but also with an actual sense or perception; and wants only the organs and memory of animals to express its sensation <sup>d</sup>.

*The opinion of those who held the matter of the world to be eternal, but not the form.*

The second opinion, that the substance of the universe is eternal, though the form be not, was generally embraced by the ancients, who, from that established axiom, that nothing can be produced from nothing <sup>e</sup>, concluded the creation of matter to be an absolute impossibility; but at the same time thought they had good reason to believe the world had not always been in its present state and disposition. They who held this opinion may be divided into two classes: the first endeavoured to account for the generation of the world, or its reduction into the present form, from mechanical principles only, and the activity of matter, without having recourse to the assistance of any divine power; the other introduced an intelligent mind as the architect and disposer of all things: but before we produce their several systems and notions, it may be proper to examine the principles they proceed upon more nearly.

There is no doubt but that the creation of matter, on duly weighing the arguments for or against it, will appear

<sup>a</sup> Though Spinosa allows God to be one, yet he asserts, that God cannot be said to be one, or a simple being, in propriety of speech, Opera Posthuma, ep. l. p. 557.

<sup>b</sup> Dr. Clarke's Demonstr. p. 61, &c.

<sup>c</sup> Ibid. 55.

<sup>d</sup> Hobbes Physic. cap. 25. sect. 5.

See Dr. Clarke, ubi supra, p. 63.

<sup>e</sup> Ex nihilo, nihil.

to be so far from impossible, that it must necessarily be admitted<sup>s</sup>: for if it be absurd to imagine matter to be the only substance, as has been sufficiently shewn, it is much more so to suppose two or more eternal beings, which yet was not by the ancients thought to be contradictory; but this impious position, that God is not the creator of matter, being once laid down for truth, those philosophers who made God the former, preserver, and director of the world, notwithstanding their seeming orthodoxy, argued much more inconsistently than those who denied him to have any concern with it: for if matter was an eternal uncreated being, and distinct from God, it owed its existence to its own nature only, depending on no other cause, either in respect of its essence or its properties. And it is contrary to all rules of reason, that another being should exercise so great a power over matter as entirely to change it, and form a world out of that which had been self-existent from all eternity without being a world. If God's right to act in this manner be founded on his superior power, the same title would authorize all usurpations, and confound all notions of right and wrong. If it be said that God dealt thus arbitrarily with matter out of a principle of goodness, on a supposition of its insensibility, and precedent imperfection; the answer which has been given is, that such a work would not be so much an instance of God's goodness, as an effect of superfluous diligence, in endeavouring to put in order what he had not created, as if any order or perfection could be wanting in a being which had eternally subsisted of itself; for all accessions to such a being must be foreign to its nature, and consequently a defect. God, therefore, must, in such a case, have begun his work by an ill action, in going about to divest of its natural state a substance, uncreated as well as himself, and his own sister<sup>h</sup>.

On the other hand, they who attribute the formation of the universe to mere matter and motion, without the intervention of a Deity, though they avoid the above mentioned absurdities, yet fall into other difficulties as inextricable, by supposing the eternal motion of matter; which they are obliged to do if they will not contradict their own maxim, and admit motion at least to be produced out of nothing; but if motion be eternal, it was either eternally caused by some eternal intelligent being, which would again introduce

<sup>s</sup> Vide Bayle Dict. Hist. art. Anaxagoras, rem. G, p, 212. & art. Hierocles Philosophe, rem. A. <sup>h</sup> Hierocles apud Photium in Biblioth. Cod. cccli. p. 1380. See Bayle Dict. Hist. art. Epicure, rem. S, & art. Hierocles, ubi supra.

the Deity, whom they had excluded ; or it must be of itself necessary and self-existent ; whence it should follow, that it must be a contradiction in terms to suppose any matter to be at rest, or to suppose that there might possibly have been originally more or less motion in the universe than there actually was ; both which are consequences too absurd and ridiculous for any to admit ; or else, without any necessity in its own nature, and without any external necessary cause, it must have existed from eternity by an endless successive communication, which is also a plain contradiction ; for an infinite succession of merely dependent beings, without any original cause, is a series of beings, which has neither necessity nor cause, nor any reason at all of its existence, neither within itself nor from without ; that is, it is an express impossibility. A late author<sup>l</sup>, indeed, has ventured to assert, and pretended to prove, that motion, meaning the conatus or endeavour to move, is essential to all matter ; but how philosophically may appear from this one consideration. The conatus to motion in any one particle of matter must be either a conatus to move some one determinate way at once, or to move every way at once : a conatus to move some one determinate way cannot be essential to any particle of matter, but must arise from some external cause ; because there is nothing in the pretended necessary nature of any particle to determine its motion necessarily and essentially one way rather than another ; and a conatus to move equally every way at once, is either an absolute contradiction, or at least can produce nothing in matter, but an eternal rest of all and every one of its parts<sup>k</sup>.

*Objections  
to the state  
of matter  
before the  
formation  
of the  
world ac-  
cording to  
this opi-  
nion.*

The state wherein these philosophers conceived matter to have eternally been before the formation of the world, is also liable to several objections. They generally supposed the original of the earth to have been from a chaos, or dark confused fluid mass, without distinction of elements, and made up of all variety of parts<sup>l</sup>, but without order or any determinate form. To this chaos they attributed a certain motion, arising from the action and re-action of the first

<sup>l</sup> Mr. Toland, Lett. iii.

<sup>k</sup> See Dr. Clarke's Demonstr. p. 66.

<sup>l</sup> Mr. Boyle supposes Oris to have took the chaos to have been entirely homogeneous, because, in his fine description of it in the first book of his Metamorphoses, he says, that there was then but one face of nature in the world ; which was inconsistent with what he presently adds of the disagreeing principles of which the chaos consisted ; but that expression may rather be understood of the uniformity of the whole, as being equally, in every part, a promiscuous compound of all the elements. Vide Dict. Hist. art. Oris, rem. G.

four qualities, and the different tending of the particles of earth and water downwards, and the air and fire upwards. This motion they absurdly enough imagined to have been irregular and disorderly<sup>m</sup>, till it was stopped or changed into a regular and natural motion, either by chance or divine power; but Aristotle has long ago observed, that the supposition of such an irregular motion destroys itself; for it is impossible, that what is infinite and eternal should be moved in a disorderly manner, but must necessarily have a regular and natural motion: whence it follows, that the production of the world would rather have been an overturning, than introducing, the true natural state; for which reason, he says, Anaxagoras seemed to have been in the right, when he began his formation of the world from matter entirely at rest<sup>n</sup>. So that if we admit the motion of the chaotic particles to have been natural, and according to their several qualities and properties, the very possibility of matter's having continued in that state from eternity is destroyed, because we then introduce a principle which will necessarily separate the several kinds of bodies one from the other, and that in a certain limited space of time. This principle also renders the assistance of a Deity unnecessary; for if the chaos be acknowledged to have in itself all the internal power that is requisite for the separation of its parts, and the placing of every element in its proper situation, there can be no occasion for the intervention of any external cause.

To reason well, therefore, concerning the production of the world, we must consider God as the author of matter, and as the first and sole principle of motion. If we cannot raise our minds so high as to conceive a creation properly so called, which ever way we turn, we shall find ourselves driven to assertions and suppositions directly contrary to reason, and be involved in an endless labyrinth of absurdities and contradictions<sup>o</sup>.

But however they, who held this opinion, were mistaken in accounting for the origin of the world, they had great reason to assert that it had a beginning, and was once formed out of a confused chaos: for though the precise time of this formation could not have been exactly known without revelation, yet even at this day there are remaining many considerable, and very strong rational proofs, which make it exceeding probable, that this present frame and con-

*These philosophers right in supposing the world had a beginning.*

<sup>m</sup> Plato in Timæo, apud Aristot. de Cælo, lib. iii. cap. 2. p. 370. Ovid. Metam. lib. i. <sup>n</sup> Aristot. de Cælo, loco citato. <sup>o</sup> See Bayle Dict. Hist. art. Ovide, rem. G.



situation of the earth, at least, has been of no very ancient date. The changes which must necessarily fall out naturally in the earth in a great length of time, by petrification, the sinking and washing down of mountains, the daily encroaching of the land upon the sea, the consumption of water by plants, and other innumerable accidents; the universal tradition of the most ancient nations, both learned and barbarous; the number of men with which the earth is at present inhabited; the late original and invention of all useful arts and sciences; the shortness of the history of the world, which reaches up but to a very few ages; the manifest absurdities and contradictions of those few accounts which pretend to a greater antiquity; the impossibility that universal deluges, or other accidents, should at certain long periods have oftentimes destroyed far the greatest part of mankind, with the memory of all former actions and inventions, and yet never have happened to destroy them all; these, and many more arguments drawn from nature, reason, and observation, make it exceeding probable, that the formation of the earth was novel, and of no great antiquity. And it is not to be doubted, but that the doctrine of those ancient poets and philosophers, who taught that the world had a beginning; was founded on still more ancient traditions, which were so many authorities to them as their testimonies are at this day to us<sup>p</sup>.

Having observed thus much, it is time to take a view of the different hypotheses, which may be ranged under this head; and we shall begin with those who, excluding all divine interposition, accounted for the formation of the universe from the properties and action of matter only.

*The Phœnician  
cosmogony.*

The first of them is that of the Phœnicians, which has been transmitted to us by Sanchoniatho, one of their own writers, and was originally taken, as he assures us, from the cosmogony of Taurus, who was the same with the Egyptian Thoyth, or Hermes<sup>q</sup>. He wrote, that the first principle of the universe was a dark and spiritual (or windy) air, or a spirit of dark air, and a turbid obscure chaos; and that these things were infinite, and for many ages had no bounds: but, when the spirit was affected with love towards its own principles, and a mixture followed, that conjunction was called Desire: This was the beginning of the formation of all things; but the spirit did not know (or

<sup>p</sup> See Dr. Nicholl's Conf. of a Theist, vol. i. part i. p. 26, &c. Dr. Burnet's Theory of the Earth, book i. cap. 4. p. 49. Dr. Clarke's Discourse concerning the Evidences of Natural and Revealed Religion, p. 252. <sup>q</sup> Sanchoniatho, apud Euseb. de Præp. Ev. lib. i. cap. 10.

acknowledge) its own production. From this conjunction of the spirit was begotten Mot<sup>r</sup>, which some call Mud; others, a corruption of a watery mixture; and of this came the seed of all creatures, and the generation of the universe. That there were certain animals which had no sense, from which proceeded intelligent animals called Zophafemin<sup>r</sup>, that is, *the contemplators of heaven*, being formed alike in the shape of an egg; immediately Mot, with the sun, moon, stars, and larger constellations, shone forth. That the air being intensely enlightened by the violent degree of heat communicated to the sea and earth, winds were generated, and clouds, and great descents and defluxions of the heavenly waters; and when they were separated, and drawn from their proper place, by the heat of the sun, and then met all again in the air, and dashed the one against the other, thunders and lightnings were ingendered; and at the noise of the thunders the before mentioned intelligent animals awoke, and were terrified with the sound, and male and female moved in the earth, and in the sea<sup>t</sup>.

Eusebius of Cæsarea, to whom we are obliged for preserving this fragment, observes, that this cosmogony of the Phœnicians directly brings in atheism<sup>w</sup>, Sanchoniatho having therein delivered no divinity or theology concerning the supreme God, nor concerning the inhabitants of heaven<sup>x</sup>, or angels. Which animadversion has been approved, and pursued, by a late very learned man<sup>y</sup>, who, with great reason, looked on this account of the origin of things as a professed apology for the idolatrous worship paid to dead men, and the several parts of the universe. On the other hand, it has been remarked, that it is well known Eusebius

*Remarks  
thereon.*

<sup>r</sup> Mot. Bochart derives this word from the Arabic *madah*, which signifies, as he says, the first matter of things. But as Sanchoniatho makes the chaos, and not Môt, to be the first material principle, bishop Cumberland thinks it may better be accounted for from another Arabic word, which needs no such changes as he is forced to presume; and that is *matha*, which signifies to sleep, or macerate in water; *mauth*, the noun, denotes such a confusion, or solution, as is thereby made; a mucilage, as physicians speak. Cumberland. Remarks on the Cosmog. of Sanchon. p. 4. By what is afterwards said of Mot<sup>r</sup> shining forth with the sun, moon, and stars, it seems Thyoth considered the earth as a planet. Vide ibid. p. 18.

<sup>s</sup> Zophafemin, צופי שמים *zophe sbamaim*, as Hebrew, or Phœnician, signifies the spies or observers of heaven. These animals were not the angels, as Bochart imagines, but the celestial bodies, which Sanchoniatho supposes to be intelligent, and therefore were adored as gods. Vide ib. p. 21.

<sup>w</sup> Euseb. ibid. p. 33. <sup>x</sup> Idem. lib. 1. cap. 9. p. 31. <sup>y</sup> Bishop Cumberland in his Remarks on the Cosmog. of Sanchon.

took all advantages possible to represent the Pagans to the worst, and render their theology ridiculous and absurd<sup>2</sup>; and that, if the best interpretation be put on the words of Sanchoniatho, it is not improbable that the Phœnicians supposed two principles, of which one was a turbid dark chaos, and the other a spirit<sup>3</sup>, or an understanding prolific goodness, forming and hatching the corporeal world into perfection<sup>4</sup>; the eternity of which spirit seems also to be asserted by what follows, that it knew not its own generation, that is, had no original at all. But this Phœnician cosmogony being confessedly taken from that of Thoyth, and consequently agreeing in substance with the Egyptian, which is therefore under the same imputation of atheism, judgment may be suspended, till that be considered also.

*The Egyptian cosmogony.*

The account of the origin of the universe, given us by Diodorus Siculus, is generally supposed to be the cosmogony of the Egyptians<sup>5</sup>; though Diodorus himself does not say so much; and is as follows. When the universe first coalesced, heaven and earth were of one form, their nature being blended together; but afterwards, as bodies separated, the world took on it the entire disposition wherein we now behold it, and the air began to have a constant motion; upon which, its fiery parts flew to the upper regions, being naturally carried upward by their own levity; and hence proceeded the rapid circular motion of the sun, and other stars. The muddy and turbid matter, after it had been incorporated with the humid, subsided in one place by its own weight, and, being agitated with continual internal volutations of the watery parts, the sea became formed, and of the more solid the earth, which was slimy and very soft at first; but, stiffening by the rays of the sun, the surface began to ferment, by reason of the heat; and some of the humid parts swelled, and rose by degrees into putrid pustules, covered with thin membranes. The humid matter, thus fecundated by the genial heat, by night received nutriment from the mist falling from the ambient air, and by day grew more and more solid by the sun's warmth, till at length the inclosed brood being arrived at

<sup>2</sup> Cudworth's *Intellect. System*, p. 319.

bishop Cumberland translates *wind*.

<sup>3</sup> Eusebius seems to be of the same opinion, though he entitles the chapter, wherein he transcribes this passage from Diodorus (being the 7th of his 1st book de *Præp. Ev.*) *Of the Cosmogony according to the Greeks, in regard of their agreement in general with it, the Grecian philosophers having, as is notorious, received their physiology from the Egyptians.*

<sup>4</sup> *Πνεύμα*; which

<sup>5</sup> Cudworth, p. 21.

perfect maturity, and the membranes burnt up and burst, all kinds of creatures were produced. Of which those which had obtained the greater degree of heat, became volatiles, and flew upwards; those, in which the earthy concretion prevailed, were placed in the rank of reptiles, and other terrestrial animals; and the creatures, which chiefly consisted of a watery nature, repaired to a congenial element, and were called fish. At length the earth, continually hardening more and more by the heat of the sun, and by the winds, could no longer produce any of the larger animals; but they began to propagate their several species by generation. And, to obviate any objection against the possibility of the earth's producing living creatures, our author instances in the vast number of mice, which are said to be bred in the Upper Egypt, out of the putrified mud, after the overflowing of the Nile <sup>d</sup>.

This cosmogony, as has been observed <sup>e</sup>, agrees in substance with the former, but is more large (as later commentators use to be) in particulars, and nice attempts to a mechanic explication of the generation of the world, without any help from God <sup>f</sup>: and Eusebius makes the same animadversion on this latter, as he does on the former; that the name of God is not so much as mentioned therein, but a kind of fortuitous and spontaneous formation of the universe introduced <sup>g</sup>. To confirm which judgment, he in another place recites a passage of Porphyry, who, in his epistle to Anebo, an Egyptian priest, writes, that Chæremmon and others thought, there was nothing prior to the visible worlds, and began their discourses with the Egyptian gods, which were no other than the planets and stars which fill the zodiac, or those which rise with them; forasmuch as they who made the sun the demiurgus, or architect of the world, interpreted their stories, of Isis and Osiris, and the rest of their sacred fables, altogether into the stars and planets, and the river Nile; and explained all things universally into natural or inanimate, and nothing into corporeal and living substances. From whence Eusebius infers, that even the secret theology of the Egyptians deified no other than the stars and planets, and acknowledged no incorporeal principle of the universe, nor any demiurgic reason, god, or gods, or intelligent and invisible powers, but

<sup>d</sup> Diod. Sic. lib. i. p. 7, 8. The account of the cosmogony given in a spurious book, attributed to Hermes, entitled Divine Sermons, is purposely omitted, as of no authority or credit. <sup>e</sup> Vide

Grotium de Veritate Rel. Christ. lib. i. sect. 16. in Notis. <sup>f</sup> Cum-berland-on Sanchoniatho, p. 9. <sup>g</sup> Euseb. de Præp. Ev. lib. i. cap. 7. p. 21.

the visible sun only, referring the production of all things to the material, senseless, and perishable elements <sup>b</sup>. Herewith agrees also that concise account of the Egyptian philosophy, given us by Diogenes Laertius <sup>d</sup>, from Manetho and Hecataeus, that matter was the first principle, out of which the four elements were afterwards separated, and all kinds of animals perfectly formed; and that the sun and moon were their gods, the one being called Osiris, and the other Isis.

From this imputation of acknowledging no deity besides stupid matter, the Egyptians have been strenuously defended by a very able man <sup>e</sup>, who thinks what Eusebius urges against them to be of the less weight, because he plainly contradicts it elsewhere, by declaring, that that nation professed the belief of a demiurgic reason, and intellectual architect of the world, whom, he tells us from the same Porphyry, they called Cneph, and symbolically represented in the shape of a man of a dark-blue complexion, holding a girdle and a sceptre, with a royal plume on his head, and thrusting forth an egg out of his mouth, from whence proceeded another god, whom they named Phtha, and the Greeks Vulcan. The reason, of which hieroglyphic is thus given: because this intellectual being is difficult to be found out, hidden, and invisible; and because he is the giver of life, and king of all things; and because he is moved in an intellectual or spiritual manner, which is signified by the feathers on his head. The egg, which proceeds from the mouth of this god, is interpreted to be the world <sup>f</sup>. The first most divine Being was also sometimes described as a serpent with a hawk's head, beautiful to look on; who, if he opens his eyes, fills the universe with light in his first-born region; but, if he winks, darkness is made <sup>g</sup>. And as for that passage in Porphyry's epistle, concerning Chæremón, where he only propounds doubts to Anebo, as desiring farther information from him concerning them, Iamblichus has given an answer to it, under the person of Abammon, another Egyptian priest, who says, that Chæremón, and those others who pretend to write of the first causes of the world, declare only the last and lowest principles, as likewise those who treat of the planets, zodiac, and other astronomical matters; for the Egyptians did not resolve all things into nature, but distinguished both the life of the soul, and the intellectual life, from that of na-

<sup>b</sup> Euseb. de Præp. Ev. lib. iii. cap. 4.

<sup>f</sup> In Procratio, p. 8.

<sup>c</sup> Dr. Cudworth, in his Intell. System, p. 317, &c.

<sup>g</sup> Euseb.

de Præp. Ev. lib. iii. cap. 11. p. 115.

<sup>e</sup> Idem, ibid. lib. iii.

cap. 16. p. 41.

ture, not in the universe only, but in man also; acknowledging an intellectual mind and reason first to have existed of themselves, and so this whole world to have been made<sup>n</sup>. From which testimony of Iamblichus, who was but little junior to Porphyry, and contemporary with Eusebius, and who had made it his business to inform himself thoroughly of the Egyptian theology, it plainly appears, that the Egyptians did not generally suppose (as Chæremón pretended concerning some of them) a senseless inanimate nature to be the first original of all things; but that as well in the world, as in ourselves, they acknowledged soul superior to nature, and mind or intellect superior to soul, this being the maker of the world<sup>o</sup>, and many passages to the same purpose might be produced from the same writer, and from the Hermaic books now extant, among which though much is forged and spurious, yet it seems very probable, that they contain some remains and tincture of the old Egyptian and Hermetic doctrine: but we cannot omit observing, that it was thought to be so notorious and confessed a thing, that the Egyptians held the world not only to have had a beginning, but also to have been made by God, that Simplicius, a zealous contender for the world's eternity, affirms, the Mosaic history of the creation of the world by God to have been nothing else but a fabulous tradition, and wholly drawn from Egyptian fables<sup>p</sup>.

But these different authorities may be perhaps reconciled, by distinguishing between the religion of the Lower Egypt, whose inhabitants were gross idolaters, and that of Thebais, where the worship of Cneph, the immortal and supreme God, so much prevailed, that they were not taxed towards the charge of maintaining the sacred animals worshipped by the others<sup>q</sup>.

Before we dismiss the Egyptians, it may not be amiss to observe, that their priests also taught, that the earth had certain periods of revolutions, being destroyed alternately by water and fire, and renewed again<sup>r</sup>.

As to the Chaldeans or Babylonians, Diodorus says, they held the nature of the world to be eternal, and that it had neither any original generation, nor is subject to any future corruption; yet, that the order and beautiful disposition of all things were caused by a divine providence; and that whatever are now in the heavens were not casual, or spon-

*The Babylonian cosmogony.*

<sup>n</sup> Iamblichus apud Cudworth, *Intellect. System.* p. 318, et seq.  
<sup>o</sup> Cudworth, *ibid.* <sup>p</sup> Simpli. in *Aristot. Phys. lib. viii.* p. 268.  
<sup>q</sup> *Plut. de Iside & Osirid.* p. 359. See also Cumberland on the *Cosmogony of Sanchon.* p. 12, &c. <sup>r</sup> Plato in *Tim. Origin.* contra Celsum, lib. v.

taeons, but perfected by the determinate and established decree of the gods\*. But Berosus, who ought to challenge the greater authority, both in respect to his antiquity, and his being himself of that nation, has left us the following account of their cosmogony, taken from what Oannes (of whom more hereafter) wrote concerning the origin of things. There was, says he, a time when the universe was darkness and water, wherein frightful animals of compounded forms were generated: that some men were born with two wings, others with four, and two faces; some having but one body and two heads, one of a man, the other of a woman, and double privities, of the male and of the female: that of other men, some had the legs and horns of goats, some horses feet, others the hinder parts of horses, and the fore parts of men, being in the form of hippocentaurs; that bulls were generated having the heads of men; and dogs with four bodies, having in their hinder parts the tails of fishes; and horses with dogs heads: that there were also men, and other animals, which had the heads and bodies of horses, but the tails of fishes; and other living creatures having the shapes of all kinds of beasts. Besides these, there were also generated fishes, and creeping things, and serpents, and many other animals very wonderful, and having the mixed shapes of one another; whose pictures are also kept in the temple of Belus. The governess of all these was a woman, named Omorôca†, which in the Chaldee tongue is Thalath‡, but in Greek signifies *the sea*, and with equal propriety *the moon*. This being the constitution of the universe, Belus came and divided the woman in the midst, and the one half of her made the earth, and the other half the heaven, and the animals which were in her perished. But he says, that these things are delivered concerning the nature of the world in an allegorical manner. For the world being humid, and animals generated therein, the aforesaid god took away the woman's head, and the other gods mixed her body, which fell down, with the earth, and formed men; for which reason they are intelligent, and partake of divine wisdom. That Belus, whom they interpret

\* Diod. Sic. lib. ii. p. 116. † In Scaliger's Edition, Omorca. Our Author having translated this name into Chaldee, it must be derived from some other language; but, as he does not tell us what that language is, we shall not offer at an etymology of it. ‡ This word is in near if not in sound to the Greek word Thalassa, the Sea, that one would suspect it to be forged, at least much corrupted. Perhaps it may have been written for the Chaldee or Syriac Thalitho, which signifies *moisture*, or *humectation*, and answers to the explication afterwards given. The sea and the moon were reckoned the two sources of moisture.

Jupiter, cutting the darkness in the midst, divided the earth and the heaven from each other, and reduced the world into order; whereupon the animals, not bearing the force of the light, became extinct: but Belus, seeing the country desert, though fertile, commanded one of the gods to cut off his own head, and to mix the earth with the blood which issued thence, and to form men and beasts that could endure the air: and that Belus perfected the stars, and the sun, and the moon, and the five planets\*.

From this passage we learn, that the old Babylonians expressly attributed the orderly disposition of the world, the perfecting the heavenly bodies, and the formation of men and animals, to their supreme god Bel; though they seem to have held the pre-existence of matter. It must therefore be some theology of the later Babylonians, which could with justice be charged, as it has been, with passing over in silence the one principle of the universe; wherein they must have departed from the tradition of their ancestors, the ancient Chaldeans, who were celebrated for their acknowledging one sovereign Deity, or Maker of the world, as appears from that oracle of Apollo, cited by Eusebius from Porphyry, where the Chaldeans and Hebrews are alone declared to be possessed of the true wisdom, as worshipping God, the self-begotten king, in an holy manner.

We have indeed another account of the cosmogony in the Chaldaic or magic oracles of Zoroaster; but they have so little pretence to genuineness or antiquity, are so confused a medley of ill-digested notions, taken chiefly from the Platonics and Gnostics, very unsatisfactory as to the origin of the universe, and talk so much of unknown matter, the orders of invisible things, mystical numbers, jynge, and other unintelligible jargon, that we might be excused taking any notice of them; but, as a very learned man has thought it worth his while to extract the substance of what is most intelligible in them, we shall subjoin it in his own words: The Chaldeans, says he, believe, that the first of all things is eternal, the supreme God. That God, who is an intellectual light, or fire, did not shut up his fire within his intellectual power, but communicated it to all creatures; first and immediately, to the first mind, and to all other eternal and incorporeal beings, under which notion are compre-

*Remarks thereon.*

*The account of the cosmogony in the Chaldaic oracles.*

\* Alexander Polyhist. ex Beroso apud Syncell. Chronogr. p. 29. & Euseb. Chronic. Græc. Scaligeri, p. 6. † Damascius in Fragment. MS. *ἡρώδης*, apud Cumberl. Review of the Cosm. of Sanchon. p. 280. ‡ Euseb. de Præp. Ev. lib. ix. cap. 10. § See Burnet, Archæol. lib. i. p. 21, 22. ‖ Mr. Stanley, in his Hist. of the Chald. Philos. book i. sect. 1. chap. 2. p. 8.



headed a multitude of gods, angels, good dæmons, and the souls of men. The next emanation is the supramundane light, an incorporeal, infinite, luminous space, in which the intellectual beings reside. The supramundane light kindles the first corporeal world, the empyreum, or fiery heaven, which, being immediately beneath the incorporeal light, is the highest, brightest, and rarest of bodies. The empyreum diffuses itself through the æther, which is the next body below it, and its fire less refined than the empyreum: but that it is fire, the more condensed parts thereof, the sun and stars, sufficiently evince. From the æther this fire is transmitted to the material and sublunary world; for, though the matter whereof it consists be not light, but darkness (as are also the material or bad dæmons,) yet this vivificative fire actuates, and gives life to, all its parts, insinuating, diffusing itself, and penetrating even to the very centre, passing from above to the opposite part, through the centre of the earth.

*The opinion  
of the anti-  
quarian  
poets.*

The old Pagan poets, who greatly contributed to the depravation of theology in general, have more particularly countenanced this opinion of the world's being produced from a chaos, without the influence of God. For, though they make love to preside, as it were, at the ranging of the confused matter, by which some would have us understand the Deity, or the active principle of the universe distinct from matter; yet it is most probable they thereby meant no more than the agreement, or harmony, which ensued on the cessation of that intestine war of the elements; their love having his original from the chaos, as well as all the rest of their gods, which were really no other than the heavenly bodies, elements, and other parts of nature, personated, and deified. For which reason the cosmogony of the poets was the same with their theogony; or generation of the gods<sup>a</sup>.

*And of Or-  
pheus in  
particular.*

Orpheus, who was the great introducer of the rites of the heathen worship among the Greeks, being charged with having invented the very names of the gods, and declaring their generations, and their several actions, wherein he was for the most part followed by Homer<sup>c</sup>, is yet said to have been perfectly silent in his theology, as to any thing intellectual, as unspeakable and unknown; and to have made one of his principles to be a dragon, having the heads both of a bull and a lion, and, in the midst, the face of a dog, with

<sup>a</sup> Vide Cudworth, *Intell. System*, p. 212. <sup>c</sup> Vide eund. p. 334.  
<sup>b</sup> Athenagoras & Justin. Martyr, apud eund. p. 298.

golden wings on his shoulders<sup>f</sup>. But, notwithstanding the extravagancy of Orpheus's fancy, the generality of the Greek Pagans, looking on the man, not as a mere poet, but an holy and profound philosopher, supposed all his fables of the gods to be deep mysteries and allegories, which had some hidden and secret sense under them; and therefore had a high veneration for him, as one divinely inspired; inso-much that Celsus would have had the Christians rather take Orpheus for a god than Christ, as being a man unquestionably indued with a holy spirit, and one who also died a violent death<sup>g</sup>. And, though he were the great propagator of polytheism, yet it has been thought, that he acknowledged one supreme unmade Deity, as the original of all things, not only from the great esteem he was in with those two most religious philosophic sects, the Pythagoreans and Platonists, he being commonly called by them the theologer, but also because they were supposed, in great measure, to have owed their theology and philosophy to him, as deriving the same from his principles and traditions<sup>h</sup>.

This favourable opinion of Orpheus will yet be better founded, if we allow the epitome of the Orphic cosmogony, made long ago by Timotheus the chronographer, to contain the true doctrine of that poet: for he writes, that Orpheus gave an account of the generation of the gods, the creation of the world, and the formation of man, professing, that he delivered nothing from his own invention, but as he was informed, on inquiry, by Phœbus, Titan, or the sun. Which account in brief is, that in the beginning the æther, or heaven, was formed by God; and that on each side of the æther was chaos and dark night, which covered whatsoever was under the æther, thereby signifying, that night was prior. He declared also, that there was a certain incomprehensible Being, which was the highest and most ancient of all things, and the maker of the universe, both of the æther itself, and of things under the æther: that the earth was invisible by reason of the darkness which was upon it; but the light, breaking forth through the æther, illuminated the whole creation; this light, which so broke forth, being said by him to be that highest of all beings before-mentioned, whose name, as revealed by the oracle, was Counsel, Light, and the Giver of Life: that these three names manifest one and the same power and might of that invisible and incomprehensible God, who is the maker of all things, and

<sup>f</sup> Damascius *εἰς ἑξῆς*, MS. apud Cumberl. Review of the Cosmogony of Sanchoniatho, p. 280. & Cudworth, ubi supra. <sup>g</sup> Corn. Celsi. lib. vii. p. 367. apud Cudworth, ibid. <sup>h</sup> Cudworth, ibid.

who bringeth that which is not, into a state of existence : by which power were produced all incorporeal principles, and the sun and the moon, and the stars, the earth, and the sea, and all things therein, both visible and invisible. He likewise declared, that mankind was formed out of the earth by the same Deity, and received from him a rational soul, agreeably to what Moses has recorded. Timotheus adds, that the same Orpheus also wrote, that all things were made by one godhead of three names, and that this God is all things<sup>a</sup>.

If this testimony be admitted, we need not appeal to the Orphic verses, which are very full as to the assertion of a Supreme Deity. It is true, many of those verses are supposititious, and manifestly forged either by Christians or Jews; but all of them cannot be proved to be so; several being cited by Pagan authors, as written, if not by Orpheus himself, yet by persons of great antiquity, and well acquainted with his doctrine and traditions; and therefore, by men of good learning and judgement, thought genuine, and worthy of some regard<sup>b</sup>. However, Orpheus's theology has been preferred to that of the other heathens by the Christian fathers<sup>c</sup>: and a late ingenious writer has surmised, that his establishing of polytheism was owing rather to the necessity he was under of complying with the stupidity of the barbarous people, whom he first civilized, than his own approbation; being obliged to give them, not the religion which himself best approved, but such a one as they were capable of receiving<sup>d</sup>.

As to the opinion of the Orphic theologers, that God was all things; this is not to be understood in a gross sense, so as to take away all distinction between God and the creature; for they taught this doctrine chiefly on the two following accounts: first, because all things coming from God, they inferred, that therefore they were all contained in him, and consequently were, in a certain sense, himself. The second is, because the world produced by God, and really existing without him, is not therefore quite cut off from him, nor subsists alone by itself as a dead thing, but is still livingly united to him, essentially dependent on him, always supported, quickened, and pervaded by him: in the latter of which senses, some Christian divines also have

<sup>a</sup> Timoth. Chronogr. apud Euseb. Chron. Græc. p. 4. & Cedren. p. 57. Vide etiam Suidam, in voce Orpheus; & Procl. in Tim. lib. ii. p. 37. <sup>b</sup> Vide Cadworth, ubi sup. p. 295, & 300, &c. & Burnet Archæol. lib. i. p. 123. <sup>c</sup> Burnet, ibid. p. 127. <sup>d</sup> Idem ibid. p. 126, &c.

made God to be all; as when they affirm the whole world to be nothing else but God expanded; and when they call the creatures, as St<sup>s</sup> Jerom and others often do, the rays of the Deity. But though the Scripture itself may seem to give some countenance to these expressions, yet they ought to be used with great caution, being easily liable to mistake and abuse; and the mistake and abuse of this one thing might possibly have been a chief ground of the both seeming and real polytheism, not only of the Greek and European, but also of the Egyptian and other Pagans; they concluding, that because God was all things, and consequently all things God, therefore God ought to be worshipped in all things, that is, in the several parts of nature \*.

Whether the preceding opinions, as to the original of the world, be acquitted of the charge of atheism, or not, it is certain, that the philosophy which derives all things from senseless matter, in the way of forms and qualities, without the assistance of a god, was of great antiquity, and as old as any records of time among the Greeks; the ancient physiologists generally making the ocean, or water, to have been the original of all things: for which reason the oath of the gods is so said to be by water, called by the poets Styx, which, being most ancient, deserved the greatest reverence, and was consequently most proper to swear by <sup>f</sup>. And hence the ocean is by Homer called the progenitor of the gods, and source of all things <sup>g</sup>: and Thales, the prince of the Ionic philosophers, held water to be the first principle, whereof all things consisted <sup>h</sup>; and they also supposed, that at last all things should be dissolved, and return into water again <sup>i</sup>. But it seems, that those ancients, when they made water to have been the first principle, did not thereby mean the elementary water, but the chaos, which was a fluid substance, as the Greek word signifies. For which reason Zeno and Plutarch took the chaos of Hesiod to have been water <sup>k</sup>.

The theogony of this last mentioned poet, which, as has been observed, is also his cosmogony, is somewhat confused, beginning twice from the chaos, and relating things <sup>l</sup> rather

*The cosmogony of Hesiod.*

\* Cudworth, Intell. Syst. p. 307. <sup>f</sup> Vide Aristot. Metaph. lib. i. cap. 3. <sup>g</sup> Homer. apud Plut. de Placit. Philos. lib. i. cap. 3. <sup>h</sup> Plut. de Placit. Philos. lib. i. cap. 3. <sup>i</sup> Diog. Laert. in Vita Thaletis, p. 17. Cicer. in Lucullo, & de Nat. Deor. lib. i. This also agrees with a passage in Scripture, the genuine sense of which (according to the judgement of the best interpreters) is, that the material heavens, as well as earth, were made out of water, 2 Pet. iii. 5. Vide Cudworth, Intell. System, p. 21 & Burnet Archæol. lib. i. p. 238 and Theory of the Earth, book i. chap. 4 p. 63, &c. <sup>j</sup> Homer. Il. H. Plut. in Stromat. apud Euseb. de Præp. Ev. lib. i. cap. 8 <sup>k</sup> Zeno apud Scholiast. Apollon. Argon. iv. & Plut. in Tract. aquæ æan ignis sit utilior, p. 955. in

in a poetical than philosophical order. The substance of what he delivers is; that in the beginning the chaos first existed, then the wide-extended earth, and next love, the fairest of the immortal gods; that the chaos produced Erebus and night, from the conjunction of which two issued æther and day. After which he proceeds to give an account of the separation of the heaven and stars from the earth, the raising of mountains, and sinking of caves; and of the production of the sea, from the heaven and earth together<sup>1</sup>.

*and Aristophanes.*

But there is a much more methodical and complete description of this ancient cosmogony given by Aristophanes<sup>2</sup>, whencesoever he had it. He writes, that first were chaos, black Erebus, and wide Tartarus, but neither earth, nor air, nor heaven: that night, with fable wings, laid the first egg of wind in the vast bosom of Erebus; from whence, in process of time, issued amiable love shining with wings of gold, like to impetuous whirlwind; that love, coupling with the obscure chaos, ingendered animals and men; but there were no gods before love mingled all things, from which mixture of things one with another the heaven and the earth were generated, and the whole race of immortal gods.

This passage, notwithstanding it is ludicrously introduced in a comedy, is conceived, not without reason, to have been really a piece of the old atheistic system, and may be thus explained; that chaos, or matter, confusedly moved, being the original of all things, did from thence rise up gradually from lesser to greater perfection; first, inanimate things, as the elements, heaven, earth, and seas; then, brute animals; afterwards, men; and, last of all, gods: as if not only the substance of matter, and those inanimate bodies of the elements, fire, water, air, and earth, were first in order of nature before God, as being themselves also gods<sup>3</sup>, but also irrational animals at least, if not men too. And this is the atheistic creation of the world, gods, and all, out of senseless and stupid matter, or dark chaos, as the only original deity<sup>4</sup>.

*The opinion of Thales.*

Whether Thales, who was a Phœnician by extraction, acknowledged any divine or intelligent being, as assisting in the formation of the world, is a great question. Cicero indeed tells us, that he was the first who searched after such things, and affirmed God to be that mind, which created all things out of water<sup>5</sup>. And Laertius reports, that he used to say, God was the oldest of all things, and that the world was the workmanship of God<sup>6</sup>. But, on the other side, there

<sup>1</sup> Hesiod. Theog. vers. 116.   <sup>2</sup> In Avib.   <sup>3</sup> Vide Arist. de Gener. & Corrupt. lib. ii. cap. 6.   <sup>4</sup> Cudworth, Intell. System, p. 121.   <sup>5</sup> Cicero de Nat. Deor. lib. i. p. 36.   <sup>6</sup> Diog. Laert. in Thalet. p. 21.

are a cloud of witnesses', among whom are Cicero and Laertius themselves', who, with joint consent, give Anaxagoras, one of his successors, the honour of having first rejected all chance in the disposition of the universe, and introduced a pure intelligent mind, to separate and compose the several parts of it.

Thales's next successor, Anaximander, supposed that a certain infinite first matter, which he did not define either air, or water, or earth, to be the sole principle of the universe'; that the celestial bodies, and infinite worlds, were made of it by secretion, and that generation and corruption proceeded from their moving circularly together from eternity. He also asserted, that the generative principles of heat and cold being separated, when this world was made, a certain sphere of fire first arose, and encompassed the air which surrounds the earth, as the bark doth a tree; this, being afterwards broken, and divided into smaller spherical bodies, formed the sun, moon, and stars". He held also, that the first animals were generated in moisture, and encompassed with certain thorny barks, by which they were defended; which, after farther growth, becoming more dry, and cracking, they issued forth, but lived only a short time\*: that men were at first generated in the bellies of fishes; and, being there nourished till they grew strong, and were able to support themselves, they were afterwards cast out upon dry land. And the reason of this strange opinion, as to the original of mankind, was, because other animals, soon after their birth, betake themselves to their food; but man alone in his infancy needs to be nursed up for a considerable time, and therefore could not be preserved at first in any other manner'.

From Anaximander's making this universal principle of his infinite, some late writers, and even Clemens, Alexandrinus\* among the ancients, have groundlessly inferred, that he thereby meant God, according to the true notion

\* Plato in Phæd. p. 72. Plut. in Pericle, p. 154. Arist. Metaph. lib. i. cap. 3. Tertull. de Anima. Clemens Alex. Strom. lib. i. p. 364. Euseb. de Præp. Ev. lib. iv. cap. 14. p. 750. Themist. Orat. xv. Augustin. de Civit. Dei, lib. viii. cap. 2. Proclus in Timæum. Simplic. in Arist. de Physic. auscult. Theod. de Græc. Affect. Serm. ii. p. 489. † Cicero de Natura Deor. lib. i. p. 33, 39. Laert. in Anaxagora, p. 82.

‡ Plut. de Placitis Philos. lib. i. cap. 3. Diog. Laert. in Anaximandro, p. 78. Simplic. in Arist. Phys. lib. i. cap. 6.

§ Plut. in Strom. apud Euseb. de Præp. Ev. lib. i. cap. 8. ¶ Idem de Placitis Philos. lib. v. cap. 19. † Idem. apud Euseb. ubi sup. & in Sympos. lib. viii. quest. 8. \* In Protrept p 43.

of him, or an infinite mind, the efficient cause of the universe, and not stupid matter<sup>a</sup>: but it is plain, that the gods he acknowledged, owed their origin also to that infinite matter, from which he supposed all things to be created, and into which they would return; for he held the gods to be generated, rising and vanishing again in long periods of time, and that these gods were innumerable worlds<sup>b</sup>.

*Of Anaximenes,*

The physiology of Anaximenes differed but little from that of his master Anaximander; for he held air to be the first principle, and infinite<sup>c</sup>; but that the things which arose thereout were finite, and should at last be resolved into it again. He supposed, that all things were generated by a successive condensation and rarefaction of this air; the earth, water, and fire being first produced thereout, and then the other parts of the universe; he held also, that motion was from all eternity; that the sun gained its heat from the swiftness of its course; and that air held the world together in the same manner as the soul, which he took to be air also, did the human frame<sup>d</sup>. He did not, it seems, deny there were any gods; but was so far from allowing them to have formed the world, that he believed them likewise to have their rise from the air<sup>e</sup>. Plutarch, after delivering the opinions of these two philosophers, observes, that they were both in the wrong, in supposing the world to have been generated from matter only, without any efficient cause; matter of itself being able to produce nothing, no more than a vessel can be made out of a mass of silver, without the help of an artificer<sup>f</sup>.

*amended by  
Anaxagoras,  
and  
Diogenes of  
Apollonia,*

Anaxagoras and Diogenes of Apollonia, two scholars of Anaximenes, attempted to remedy this grand defect in the Ionic philosophy, by amending their masters hypothesis: the first, by admitting an intelligent being distinct from matter, as has been and will be more fully observed; and the other, by supposing the air, the first principle of the universe, to be endued with a divine reason, without which he conceived nothing could be produced from it<sup>g</sup>. So that this opinion differed very little from Spinozism.

The manner in which this latter philosophizes, as to the production of the world, has so near a conformity with the

<sup>a</sup> Vid. Cudworth's Intell. Syst. p. 124.

Deor. lib. i.

<sup>b</sup> Cicero de Nat. Deor. lib. i.

<sup>c</sup> Diog. Laert. in Anaximen. p. 80. Aristot.

de Auscult. Phys. Cicero Quæst. Acad. lib. ii.

<sup>d</sup> Plut. in Strom. apud Euseb. de Præp. Ev. lib. i. cap. 8. & de Placitis Philos. lib. i. cap. 3.

<sup>e</sup> August. de Civit. Dei, lib. viii. cap. 2. Vide etiam Cicero de Nat. Deor. lib. i. & Aristot. lib. i. de Anima, cap. 2.

<sup>f</sup> Plutarch. de Placitis Philosoph. loco citato.

<sup>g</sup> August. de Civit. Dei, lib. viii. cap. 2.

Cartesian hypothesis, that it would be wrong to omit it : All things, says he, being in motion, some became condensed, and others rarefied ; in those places where condensation prevailed, a whirling motion, or vortex, was formed, which, by its revolution, drew in the rest ; and the lighter parts, flying upwards, formed the sun <sup>h</sup>.

The next atheistic system of philosophy is the atomic, *The atomic system, by whom invented.* which is generally supposed to have been invented by Democritus, who was elder than Aristotle and Plato ; but Lærtius attributes it to Leucippus <sup>i</sup>, who was somewhat senior to Democritus, though he wrote not so much concerning it as Democritus did. Others make this physiology much more ancient : Posidonius <sup>k</sup> avouched it for an old tradition, that the first inventor of it was Mochus, a Phœnician, who lived before the Trojan war <sup>l</sup>, and is supposed to have been the same with Mochus, the Phœnician physiologer mentioned by Iamblichus <sup>m</sup>, with whose successors, priests and prophets, he affirms that Pythagoras, while he was at Sidon, had conversed. And indeed Pythagoras was not unacquainted with the atomical physiology ; for Democritus himself was of the Italic or Pythagoric succession, and is reported to have taken all his philosophy from them <sup>n</sup> ; and the famous monads of Pythagoras are by some supposed to have been nothing else but corporeal atoms. That Empedocles, who was also a Pythagorean, took the world to be compounded of minute particles, is expressly asserted <sup>p</sup> ; and this will appear more plainly, when we come to give an account of his physiology, and the natural principles of Epiphanius the Syracusan, another of that sect. Nor were they the only ancient philosophers who went that way ; Xenocrates, Heraclides, Asclepiades, Diodorus, Metrodorus Chius, and the generality of the old physiologers, having also supposed indivisible particles to be the first principles of bodies. Notwithstanding which, Leucippus and Democritus are reputed the first inventors of the atomic philosophy, either because they brought it to greater perfection, or else because they first made it a complete and entire system by itself, so as to derive the original of all things in the whole universe from senseless atoms, which had figure and motion only, and space ; from whence it would follow,

<sup>h</sup> Plutarch in Strom. apud Euseb. de Præp. Evan. lib. i. cap. 8.  
<sup>i</sup> Diog. Laert. in Leucippo, p. 567. <sup>k</sup> Apud Sext. Empiric.

adv. Mathem. p. 367. & Strabon. lib. xvi. p. 512. <sup>l</sup> Strabo, ib.

<sup>m</sup> De Vita Pythag. cap. 3. <sup>n</sup> Diog. Laert. in Democr. p. 570.

<sup>o</sup> Vide Cudworth's Intell. System, p. 13. <sup>p</sup> Plut. de Placitis  
Philos. lib. i. cap. 24.



that there could be no god, not so much as a corporeal one: for, before them, the doctrine of atoms made not an entire philosophy by itself, but was looked upon as a part, or member of the whole philosophic system, and that the meanest and lowest part too; it being only used to explain that which was purely corporeal in the world; besides which they acknowledged something else, which was not mere bulk and mechanism, but life and self-activity, that is, immaterial substance; the head whereof is a deity distinct from the world. So that there have been two sorts of atomists; the first, holding incorporeal substance, used that physiology in a way of subordination to theology; the other, allowing no other substance but body, made senseless atoms, without any mind or understanding, that is, without any god, to be the original of all things; which latter system is that vulgarly known by the name of the atomic philosophy, which was founded by Leucippus and Democritus<sup>a</sup>, and afterwards, with some alteration, taught by Epicurus, though he would not acknowledge that he had borrowed his hypothesis from any<sup>b</sup>.

*Occasioned  
a stricter  
method of  
philosophising.*

But, whoever first introduced it, this hypothesis occasioned a more strict and accurate method of philosophising than had formerly been used. For the atomists, neglecting numbers, proportions, harmonies, ideas, qualities, and elementary forms, immediately proceeded to examine the bodies themselves, and their physical and mechanical properties, their motion, figure, situation of parts, size, and the like; from whence they very rationally ascertained their several powers, determined their actions, and explained their effects; though the notions they entertained of the indivisibility of their atoms, their innate power of motion, inclinations to certain places, and the like, be not only without any foundation, but repugnant to reason<sup>c</sup>.

*The doctrine of  
Leucippus  
and Democritus;*

The doctrine of Leucippus and Democritus, as to the origin of the world, was, that the first principles were an infinite number of atoms, or indivisible particles, of different sizes and figures, which, moving fortuitously, or without design, from all eternity, in infinite space, and encountering one another, became variously implicated and entangled, and produced first a confused chaos of all kinds of particles, which afterwards, by continual agitation, striking and repelling each other, disposed themselves into a vortex, or vortices, where, after many convolutions and evolutions, molitions and essays, in which all imaginable

<sup>a</sup> Cudworth, p. 16, &c.  
<sup>b</sup> Aristot. lib. 1. p. 167.

<sup>c</sup> Cic. de Nat. Deor. lib. 1.

<sup>d</sup> Bur-

shapes and combinations were tried, they chanced at length to settle into this present form and system of things <sup>t</sup>.

This hypothesis, as to the formation of the principal parts of the world, agrees with that of Epicurus, as it is represented by Lucretius <sup>u</sup>, excepting that no mention is made of those vortices, which yet were an essential part of the former. To the two properties, attributed to atoms by Democritus, magnitude and figure, Epicurus added a third, weight; without which he did not conceive they could move at all <sup>x</sup>. And one of the inevitable consequences of the Democritic system being absolute fatal necessity (for, when they maintained that the world was made by a fortuitous concurrence of atoms, it was not their meaning to deny the world to have been necessarily made according to the eternal laws of motion of those atoms, but only to exclude the direction of an intelligent cause), and such necessity, in the opinion of Epicurus, overturning all morality, and reducing the human soul to be a mere machine; in order to account for freedom of will, besides the twofold motion of atoms allowed by those before him, perpendicular and reflexive, he introduced a third; supposing that the atoms could of themselves decline from the right line, and move obliquely, even in void space, and without any collision at all <sup>y</sup>; from which, as he strangely inferred, proceeded natural liberty. And this declination, served also another purpose, that is, to explain the meeting of the atoms; which, if they all moved one way, would have been impossible <sup>z</sup>: but the most material difference between the two hypotheses, though not often taken notice of, was, that Epicurus admitted no principle at all but the atoms themselves; whereas Democritus believed them to be animated <sup>a</sup>; a supposition not more absurd than that of their existence and spontaneous motion, and which would yet be of great use in obviating several objections to the atomic system, otherwise unanswerable <sup>b</sup>.

As to the production of animals and mankind, the Epicurean philosophy accounted for it in this manner. It was supposed, that the new-formed earth containing in it the

<sup>t</sup> Vid. Diog. Laert. in Leucippo, p. 567. & in Democrit. p. 573. Plutarch de Placitis Philos. lib. 2. cap. 4. & Plat. de Legibus, lib. 2.

<sup>u</sup> Vide Lucret. de Rer. Nat. lib. v. Virgii. Eclog. vi. Plut. de Placitis Philos. lib. i. cap. 4. and Stanley's History of Philosophy, part xiii. p. 572, &c.

<sup>x</sup> Plut. ubi supra, cap. 3.

<sup>y</sup> Vide Lucret. lib. ii. ver. 216, &c. <sup>z</sup> Vide Bayle Dict. Hist. art. Epicure, rem. U.

<sup>a</sup> August. epist. lxxi.

<sup>b</sup> Vide Bayle

Dict. Art. Leucippe, rem. E. & Art. Epicure, rem. F. As to the other differences between the doctrines of Democritus and Epicurus, consult. Cicer. de Finib. lib. i.

seeds of all things, the sun, acting by its heat on the moister parts, raised small bladders like little wombs, in which the embryos, at first imperfect, were conceived, and through which they broke their way when arrived at maturity; and that, for their nourishment, nature provided bags, like small breasts, furnished with a milky juice. And it is pretended, that this fecundity cannot seem strange, in that juvenile vigour of nature, if we consider what numbers of smaller creatures and insects are at this day bred in the same way; but at length the seeds of the earth being exhausted, she, like a woman past child-bearing, of course left off this way of producing the more perfect animals; whence it is that every species is now propagated by copulation<sup>c</sup>.

*Reflections  
on this sys-  
tem.*

This atomic system, which had been superseded by Plato and Aristotle, who brought in ideas, forms, and qualities, instead of the mechanical properties of matter, was raised by Epicurus to a high degree of reputation, and continued to flourish after his death beyond any other philosophy<sup>d</sup>; though it was justly decried by the other sects, on account of the atheism which naturally flowed from its principles. Had Democritus only supposed God to be a mind or intelligence placed in a sphere of fire, and the soul of the world<sup>e</sup>, he would have been much more excusable than in teaching, as he did, that the images of objects, which on every side present themselves to us, and nature which scatters round, or emits such images, and even our own knowledge and understanding, were to be reckoned among the gods<sup>f</sup>. So that what Democritus called God, had neither the unity, nor eternity, nor immutability, nor other attributes, which are essential to the Divine Nature; and yet an opinion very like this was not long ago advanced<sup>g</sup>, on a supposition that our ideas are in God, and that they cannot be a modification of a created mind; from which it seems to follow, that our ideas are God himself<sup>h</sup>. As to Epicurus, he acknowledged indeed, that there were gods, and that they deserved to be worshipped on account of the excellence of their nature, though no benefit was to be expected from them, nor any harm to be feared<sup>i</sup>; for he allowed them to be neither the makers nor the governors of the world: and yet a very learned man has undertaken the defence of Epi-

<sup>c</sup> Vide Lucret. ubi supra.

<sup>d</sup> Lactant. Divin. Institut. lib.

iii. cap. 17.

<sup>e</sup> Plutarch. de Placitis Philosoph. lib. iii. cap. 7.

<sup>f</sup> Cicer. de Nat. Deor. lib. i.

<sup>g</sup> F. Malbranche's Notion of see-

ing all Things in God.

<sup>h</sup> Vid. Bayle Dict. art. Democrite,

rem. P.

<sup>i</sup> Vide Cicer. de Nat. Deor. lib. i. Senec. de Beneficiis,

lib. v. cap. 19. & Galien. de Vita & Moribus Epicuri lib. iv. cap. 3.

curus as to this latter point, and maintained that he did not deny a divine providence<sup>k</sup>. He supposed the gods were immortal, and supremely happy, leading a life of perfect inaction and tranquility; that they were of human form, yet had not real bodies and blood, but something analagous to them<sup>l</sup>; and lest he should at once destroy their immortality, and subject them to destruction, he taught, that they were not composed of atoms like other beings<sup>m</sup>, though some have, by mistake, affirmed the contrary<sup>n</sup>. It is well known, that this corpuscular philosophy has been revived by some moderns, who rejecting the eternity of the atoms, and their fortuitous motion, but following, in almost all other respects, the old hypothesis of Leucippus, have made a very fine system of it. This is what Gassendi has done, who differs from Descartes as to the principles of bodies, in nothing but the retaining a vacuum. The scholastic divines among the Mohammedans, who are very orthodox as to the creation of the world by God, do also admit both atoms and a vacuum; but their atoms are different from those of Leucippus, for they have no magnitude, and are all like one another; and they suppose, as that philosopher ought to have done, that every atom of a living body is alive, that every atom of a sensitive body is endued with sense, and that the understanding resides in an atom, though they differ as to the soul and knowlege, whether they consist in a single atom, or a collection of several<sup>o</sup>.

Those who, allowing the eternity of matter, introduce an intelligent mind as the disposer thereof into the form the world now bears, may again be subdivided into two classes; one, who allowing no substance but matter, supposed it to be endued with understanding and life, and consequently to be God; and another, who held God and matter to be two distinct and independent beings.

The first opinion, which, as has been said, differs but little from Spinosism, seems to have been that of Diogenes of Apollonia, and was certainly maintained by Hippasus of Metapontus, Heraclitus, and the Stoics.

Hippasus and Heraclitus held fire to be the first principle, of which all things were made, into which, after the revolution of certain periods, they will be again resolved, and

*The opinion of those, who holding the eternity of matter, admit an intelligent mind as the disposer thereof; and 1. Of those who supposed matter to be the only substance, and endued with understanding.*

<sup>k</sup> Monf. du Rondel. de Vita & Moribus Epicuri, Amst. 1693, in 12mo. <sup>l</sup> Cicer. ubi supra. Diog. Laert. in Epicuro, p. 624. 625. 661. Plut. de Placat. Hb. 1 cap. 7. Sect. Empiric. contra Math. p. 312.

<sup>m</sup> Cicer. ubi supra. Lactant. de Via Dei, cap. 10. <sup>n</sup> Tertullian. adv. Gentes, cap. 47. August. epist. lvi.

<sup>o</sup> Vide Maimonid. in Moïse Nevochim, cap. 73.

that this fire was God<sup>1</sup>, whom Heraclitus described to be the most subtle and swift substance, which permeates or passes through the whole universe<sup>2</sup>.

The notions of Heraclitus seem to have been very confused, at least as they are now represented to us; which is no wonder at all, since he so much affected obscurity in what he wrote concerning natural philosophy, that he was thence surnamed the Obscure<sup>3</sup>. His account of the formation of the world was, that the fire being extinguished, the grossest parts of it coalescing, made the earth, which being loosened by the fire, produced water, and, from the exhalation of water the air was generated<sup>4</sup>. Hippocrates had the same notion of the Deity with Heraclitus, declaring his belief to be, that heat or fire was immortal and omniscient, and that it saw, heard, and knew all things, both present and future<sup>5</sup>.

*The opinions of the Stoics.*

The Stoics held two first principles, God, and matter void of all quality, the one active, and the other passive, and that they were both corporeal<sup>6</sup>, for they did not acknowledge any such thing as incorporeal substance<sup>7</sup>; by which means they strangely confounded themselves, and reduced their two principles in effect to one and the same. They affirmed God to be an immortal, rational, and perfect animal, conscious of his own happiness, subject to no evil, governing the world, and all things in it, by his providence; and the architect, and, as it were, the father of the universe<sup>8</sup>. But they more usually described him to be a fiery spirit, void of all figure, yet changing himself into all things; or an artificial fire methodically proceeding to the generation of the world, and containing within himself all seminal reasons or models, according to which every thing is formed pursuant to fate<sup>9</sup>; which is also their description of nature<sup>10</sup>. This spirit, they say, quickens, sustains, and pervades the whole world, and every part of it, as the soul does the human body, being called by several names, according to the different form of the matter which it animates: for which

<sup>1</sup> Plut. de Placit. Phil. lib. 1. cap. 3. Clem. Alexandr. in Protrept. Vide etiam Ciceron. Acad. Quest. lib. iv. & de Nat. Deor. lib. iii. <sup>2</sup> Plat. in Cratyl. p. 413. <sup>3</sup> Suidas. Vide Ciceron. de Finib. lib. ii. Clem. Alex. Stromat. v. <sup>4</sup> Plut. de Placit. Phil. lib. i. cap. 3. Vide etiam Diog. Laert. in Heraclit. p. 551, &c. <sup>5</sup> Hippocrates de Princip. aut Cannib. sect. 1. <sup>6</sup> Aristoteles de Philos. apud Euseb. de Præp. Ev. lib. xv. cap. 24. Diog. Laert. in Zenon. Citrico, p. 449. Senec. ep. 65. Cic. de Nat. Deor. lib. ii. <sup>7</sup> Vide Lipsium de Physiol. Stoic. lib. ii. cap. 4. & 5. <sup>8</sup> Diog. Laert. ubi supra, p. 458. <sup>9</sup> Plut. de Plac. Philos. lib. i. cap. 6 & 7. <sup>10</sup> Diog. Laert. ubi supra, p. 463. Cic. de Nat. Deor. lib. ii. cap. 1.

reason they hold the world itself to be God, and every part of it a member of him<sup>b</sup>. So that this sect, in appearance, has confounded God and nature together, though their genuine doctrine seems to have been, that there was not only an intellectual conscious soul presiding over the whole world, yet lodged more immediately in the fiery matter of it; but also a certain plastic or spermatic nature contained under or within the former, and which was properly the fate of all things<sup>c</sup>.

As to the constitution of the world, the peculiar dogma of the Stoics, which Zeno, their master, seems to have borrowed from Heraclitus, was, that in certain periods, or alternate vicissitudes of time, the universe is dissolved by fire, and re-produced out of it; God withdrawing or absorbing all things into himself by a general conflagration, and afterwards producing them out of himself again<sup>d</sup>. In which successive conflagrations they held, that not only the world, but all the inferior gods also, are melted down into their Supreme Deity, the intellectual fiery soul, or principle of the universe<sup>e</sup>, who, during that interval, rests in himself, considering his providence, and entertained with thoughts becoming himself<sup>f</sup>, till he again emits and brings the world into being; the manner of which renovation Zeno thus describes: God, being alone, changes all substance from fire, first into air, and then into water; and as the seed is contained in the plant, so God, being the seminal reason of the world, left such a seed in the moisture as might afford proper matter for the generation of those things which were to be produced; that the grosser parts of this watery matter subsiding, made the earth; the finer, the air; and those still more subtilized, the fire. The four elements being thus generated, from the mixture of them proceeded plants and animals, and all other species<sup>g</sup>.

With these notions of the Stoics agrees the doctrine which is said to be almost universal among the Pendets<sup>h</sup> (who are Indian Gentiles), and secretly entertained by the

*Of the Pendets in India.*

<sup>b</sup> Vide eosd. & Plut. ubi supra, cap. 7. Senec. Quæst. Nat. lib. ii. cap. 45. & epist. 92. Lucan. Pharsal. lib. ix. ver. 578. Didymum apud Euseb. de Præp. Ev. lib. xv. cap. 15, &c. Virgil. Georg. lib. iv. ver. 221. & Ænejd. lib. vi. ver. 724. <sup>c</sup> Vid. Cudworth, Intell. System, p. 133, &c. 423, &c. <sup>d</sup> Diog. Laert. in Zenonem, p. 451. Numenius apud Euseb. Præp. Ev. lib. xv. cap. 18, 19. <sup>e</sup> Vide Plut. adversus Stoicos, p. 1075. & de Defectu Oracul. p. 420. <sup>f</sup> Idem adv. Stoicos, p. 1077. Senec. epist. vi. Arrian. in Epictet. lib. iii. cap. 13. <sup>g</sup> Diog. Laert. ubi sup. p. 450. 454. Vide Stobæi Ecl. Phys. cap. 20. <sup>h</sup> We take this word to be the Malayan pandit, which signifies a man of letters.

## A P P E N D I X.

*Of the Chi-  
nese.*

sists and learned men of Persia, being the same in substance with the philosophy of Flud, which Gassendi has taken the pains to refute. There is also a sect among the Chinese, who acknowledge nature to be the sole deity, thereby understanding that natural power or operation, which, being the efficient cause of motion and rest, produces, maintains, and preserves all things.

*Of the Sipa-  
nese.*

But the opinion more commonly embraced at this time by the Chinese, and wherein the atheism, which has so generally infected them consists, comes rather nearer to the Stoic doctrine. The Siamese have also some agreement with the Stoics, in their notion of the alternate destruction and renovation of the universe. Their sages teach, that the figure or model of the world is eternal, but that the visible world is not; for whatever we see in it, lives, in their opinion, and must die; and there will at the same time be re-produced other beings of the same kind, in other heaven, another earth, and other stars and, in this manner, they say, nature has perished, and been renewed several times<sup>1</sup>.

*and the  
later  
Jews.*

Nor was this doctrine unknown to the later Jews, whose cabalists are supposed, to account for the origin of things, by making them emanations from a first cause, and therefore pre-existent, though perhaps under another form. They speak also of the resuming or withdrawing of things into the first being, by a revolution and restitution of them to their first state; as if they believed their En Soph<sup>2</sup>, or first infinite Being, to contain all things, and that there is always the same quantity of Being in the universe, whether in the created, or uncreated state. When it is in its uncreated or antemundane state, God is simply all things; but when it becomes the world, the degree or quantity of being or entity is not increased, but God expands and unfolds himself by emanations and effluxes from the superior to the lower parts, whereby the different forms and orders of created beings are constituted. For which reason they often speak of greater and smaller vessels, as it were, to receive those effluxes; and of effluent rays, and of canals, through which they flow, and are propagated; in a word, when God retracts those rays, the external world perishes, and all things again become God<sup>3</sup>: "He sendeth forth his spirit, and they are created, and he reneweth the face of the earth; he hideth his face, and they are troubled; he taketh away their breath, they die, and return to their dust<sup>4</sup>."

<sup>1</sup> L. X. Leubers, *Enchiridion de Sina*, tom. 1. p. 187.

<sup>2</sup> Vide Burnet, *Archæol.* lib. 1. p. 114. &c.

<sup>3</sup> חסד וחסד.  
<sup>4</sup> Psalm civ. 29, 30.

We come now to speak of those who held two distinct and independent principles, co-existent from eternity, God and matter; which is supposed to have been the opinion of Pythagoras and Plato; and was certainly that of Anaxagoras, Archelaus, and several others.

2. *The opinion of those who held two distinct co-eternal principles, God and matter.*

What was the opinion of Pythagoras's master, Pherecydes of Syros, as to the origin of the world, is somewhat uncertain: from the first words of a treatise of his, extant in the time of Diogenes Laertius, which are indeed somewhat corrupted and obscure, it seems he believed three eternal beings, Jupiter or God, time, and the earth<sup>a</sup>. But Pythagoras himself is said to have asserted two substantial self-existent principles, a monad or unity, and a dyad or quality; by the former of which God, or an active principle or mind, is generally allowed to be meant (though some imagine the Pythagoric monads were atoms); but what the latter signifies is uncertain, it being sometimes interpreted to be a demon, or evil principle, informing matter, or the visible world<sup>b</sup>, and at other times to be a passive principle, or matter itself<sup>c</sup>; the number two being used as a type, to shew the variety, inequality, divisibility, and continual change of matter, as *one* was to express the unity, identity, indivisibility, and unchangeableness of the divine nature<sup>d</sup>. Yet it may be questioned whether Pythagoras by his dyad meant matter or no; for Porphyry thus interprets the two Pythagoric principles: the cause, says he, of that sympathy, harmony, and agreement, which is in things, and of the conservation of the whole, which is always the same, and like itself, was by Pythagoras called unity, that unity which is in the things themselves being but a participation of the first cause; but the reason of difference, inequality, and constant irregularity in things, was by him called a dyad<sup>e</sup>. Thus, according to Porphyry, by the Pythagoric dyad, is not so much meant matter, as the infinite and indeterminate nature, and passive capability of things. So that the monad and dyad of Pythagoras seem to have been the same with Plato's finite and infinite<sup>f</sup>; the former of which two only is substantial, that first most simple being, the cause of all unity, and the measure of all things<sup>g</sup>.

*The opinion of Pherecydes, Pythagoras.*

<sup>a</sup> Diog. Laert. in Pherecyde, p. 76.

<sup>b</sup> Plutarch. de Placitis

Philos. lib. i. cap. 7.

<sup>c</sup> Idem ibid. cap. 3. Vide Numen. apud

Euseb. de Præp. Ev. & Gudworth, Intell. System, p. 371, &c.

<sup>d</sup> Vid. Dacier, Vie de Pythagore, p. 55.

<sup>e</sup> Porphy. in Vita

Pythag. p. 203.

<sup>f</sup> Or rather determinate and indeterminate,

hæc est assignat. Plat. in Philebo,

<sup>g</sup> Gudworth, ubi supra,

p. 374.



However, if Pythagoras's dyad be to be understood of a substantial matter, there seems good reason to believe, that he did not suppose matter to be self-existent, and independent upon the Deity; since, according to the best and most ancient writers, his dyad was no primary, but a secondary being only, and derived from his monad, the sole original of all things, as matter for the monad or active principle, which in the beginning was alone, to work upon. For whatever Ocellus Lucanus, Philolaus\*, and some other Pythagoreans, imagined of the world's eternity, Pythagoras himself really believed it to have had a beginning, and to have been made by God†: which is confirmed by its being given as one reason of his superstitious abstinence from beans; that at the beginning things being confounded, mingled, and putrefied together in the earth, the generation and secretion of them afterwards proceeded by degrees, animals being produced, and plants shooting forth; at which time, from the same putrefied matter, sprang up both men and beans‡. But his acknowledging the creation of the world by God is still more express, in those verses cited for his by Justin‡. We shall content ourselves to add here the testimony of St. Cyril, who assures us, that he held one God of the whole universe, the principle and cause of all things, illuminating and quickening the whole, and the original of motion; from whom all things were derived, and brought out of non-existence into being<sup>b</sup>.

But Pythagoras, it seems, did not only call the supreme Deity a monad, but also a tetrad, or tetractys, the explication of which has tortured the wits of several ages<sup>c</sup>. It is, in the Golden Verses, said to be the fountain of the eternal nature<sup>d</sup>; and, by Hierocles, the maker of all things, the intelligent god, the cause of the heavenly and sensible god, that is, of the animated world or heaven<sup>e</sup>. The later Pythagoreans endeavour to give reasons why God should be called tetractys, from certain mysteries in the number four<sup>f</sup>; but the late conjecture of some learned men<sup>g</sup> seems to be much more probable, that this name was

\* Alexand. de Success. Philos. apud Diog. Laert. in Pythagora, p. 507. Hermias, in Iriphone Philosoph. Gent. Theodorit. Therap. ii. Thearidas Pythagoreus, apud Clement. Alex. Strom. v. p. 611. & in Admonit. ad Gentem, p. 47. Suidas, in Voce Pythagoras. † Vide Cudworth, ubi sup. p. 193.

‡ Plut. de Placitis Philos. lib. ii. cap. 4. † Porphyr. de Vita Pythag. † De Monarchia, p. 162.

<sup>b</sup> Cyril. cont. Julian. lib. i. † Vide Burnet. Archæol. lib. i. p. 154. 157. † Vers. 43. 48. † Hierocles, in Aut. Carm.

† See Cudworth, p. 193. † Pico. Mirand. Solam & Gens. Mathematica. See also Philon in Vita Moisi, p. 119.

really nothing else but the tetragrammaton, or that proper name of the supreme God amongst the Hebrews, consisting of four letters <sup>h</sup>; nor is it strange Pythagoras should be so well acquainted with the name Jehovah, since, besides his travelling into other parts of the East, he is affirmed by Josephus, Porphyry, and others, to have conversed with the Hebrews also. The worst of Pythagoras's theology was, that, representing God as the mover of the universe, and the soul of the world, he taught that our souls were portions of the divine substance <sup>i</sup>.

That Pythagoras held numbers to be the principles of all things, is testified by all antiquity; and he thence accounted for the production of the world in this manner: he supposed that the monad and dyad, were the two sources of numbers, from whence proceeded points; from points, lines; from lines, plane-figures; from planes, solids; from solids, sensible bodies, the elements of which are four, fire, water, earth, and air; and these are in perpetual change; from them the world was formed, being animated, intelligent, and spherical, containing, in the midst the earth, a globose body, and inhabited <sup>k</sup>. He taught that the world began from fire, and the fifth element; and that there being five figures of solid bodies, called mathematical or regular, the earth was made of the cube; fire of the pyramid, or tetrahedron; the air of the octahedron; water of the icosaedron; and the sphere of the universe of the dodecahedron <sup>l</sup>.

This method of philosophizing, which was also adopted by Plato, if understood in the literal acceptation, has <sup>no</sup> manner of foundation in nature, nothing being more certain, than that numbers, if ever so variously combined, can generate nothing but numbers <sup>m</sup>. It is therefore more probable, that Pythagoras made use of them no otherwise than as emblems, or symbols. For, supposing mathematical sciences to possess a middle distance between corporeals and incorporeals, he began with them; whereby to mean the mind gradually from sensible things, and raise it to the contemplation of intelligible beings. And this is the reason why he had recourse chiefly to numbers; for, not being able sufficiently to explain, by words the first principles, he

<sup>n</sup> Vid. Cudworth, ubi sup. & Dacier, Vie de Pythagore, p. 57.

<sup>i</sup> Cicer. de Nat. Deor. lib. i. Minut. Felix, p. 151. Lactant. lib. i. cap. 5.

<sup>k</sup> Suidas, in Voc. Pythagoras. Diog. Laert. in Pythag. p. 508.

<sup>l</sup> Plutarch. de Placitis Philos. lib. ii. cap. 9. But the fifth figure, according to Clavius, and others, was added by some of Plato's followers.

<sup>m</sup> Vid. Burnet, Arithmet. lib. I. p. 158.



held the pre-existence of matter, as if it were a self-existent principle together with God; for he asserts it to be eternal: yet, in another place, he asserts the eternal God, who is visible to the understanding only, to be the author and parent of all things; and that the world, which is visible to our eyes, is the generated god; and he distinguishes between the eternal duration of God, which had no beginning; and time, which was made together with the world, as an imitation of eternity<sup>1</sup>. He taught more particularly, that there were two principles of all things; mind, of those things which are made according to reason; and necessity, of those which are produced by force, according to the powers of bodies; by which second principle, he plainly means matter<sup>2</sup>. That before the making of the world, there were, besides God, idea or form, and rude matter; one being the intelligible pattern or exemplar of all things, and the other the subject, which, being itself without figure, yet capable of all figures, was reduced by God into the determinate form of the visible world; which, being the best production, is not corruptible by any other cause than the same God who composed it, if it shall at any time please him to dissolve it<sup>3</sup>. So that Timæus seems really to have held two subordinate principles, matter and form; wherein Archytas the Tarentine, who was also a Pythagorean, agreed with him, as supposing God to be the artificer and mover, matter that which is moved, and form the art introduced into the matter<sup>4</sup>; which was also the notion of Plato. We therefore take notice of the opinion of Archytas in this place, because he and Pythagoras are joined by Censorinus with Ocellus Lucanus, as believing mankind to have been from eternity<sup>5</sup>.

*of Archytas  
of Tarentum.*

Plato, who, as well as his master Socrates, embraced the Pythagoric notions, as to the origin of the universe, held the three principles we have just mentioned, God, matter, and idea<sup>6</sup>; which are by Laetius reduced to two, God and matter<sup>7</sup>; the ideas, or original patterns, of things conceived in the divine mind, being really no distinct principle from him, but the very mind of God, with whom they are often

*The opinion  
of Plato.*

<sup>1</sup> Timæus, *ibid.* p. 344. <sup>2</sup> Idem *ibid.* p. 349. <sup>3</sup> *Ibid.* p. 552.

See also Clem. Alexand. Strom. v. p. 604. <sup>4</sup> Vide Mer. Casaub.

in Diog. Laert. in Vita Plat. p. 207. <sup>5</sup> Timæus, *ibid.* p. 543, &c.

See Stanley's Hist. of Philos. part ix. p. 419, 420. <sup>6</sup> Strobæus,

Eclog. Phys. <sup>7</sup> Censorinus de Die Natali, cap. 3. where, instead

of Ocellus, the common editions have Cereius. <sup>8</sup> Plutarch,

de Placitis, Philos. lib. 1. cap. 3. Chalcidius in Timæum. Apuleius,

de Doctrina Platonis, lib. 1. <sup>9</sup> Diog. Laert. in Platon, p. 406,

p. 12, &c.

confounded, both by Timæus, and several of the Platonics<sup>b</sup>. It seems therefore certain, that Plato supposed matter to have been uncreated and eternal, as he often asserts it to be. But he has been defended in this respect by Hierocles<sup>c</sup>, who, being himself convinced by the arguments on the other side, was willing to have it thought, for the honour of his sect, that its founder believed God capable of producing the world by a simple act of volition, though there was no pre-existent matter; and therefore maintained, that he really held an absolute creation out of nothing. Wherein Hierocles is thought to have been very singular<sup>d</sup>; and yet some moderns have followed him in that particular, supposing, that when Plato asserted matter to be eternal, he did not mean, that it subsisted visibly from all eternity, but only that it subsisted intellectually in the eternal idea of God<sup>e</sup>. And several passages have been cited from the works of that philosopher<sup>f</sup>, which would give some grounds to suspect he really believed that God created or produced matter itself, as well as made and formed the world thereout, had he not so explicitly declared the contrary. Another opinion imputed to Plato by Plutarch, viz. the supposing two intelligent and independent principles, a good and an evil one, will be considered by-and-by.

As to the formation of the world, Plato taught, that matter being at first unformed, and without any determinate figure, and being moved in an irregular and disorderly manner, God, who prefers order to confusion, gathered it together; and, converting this substance into the four elements, of them made the world, and all things therein, fashioning it according to the archetypal idea, or model thereof, which he had conceived in himself; and that he gave it a spherical figure, as the most perfect, and that which contains the rest; and indued it with an intelligent soul, because an animated being is more excellent than an inanimate, which soul of the world Plato supposed to be informed before its material body<sup>g</sup>. He also asserted the world to be incorruptible, not by its nature, but because it is supported by divine providence<sup>h</sup>: and held not only the animated universe itself, but the several parts of nature, which he likewise supposed animated, to be gods, inferior indeed to the supreme God, but

<sup>b</sup> Vide Menag. in Laert. p. 163. and Mer. Casaubon, in eundem, loco jam citato.

<sup>c</sup> Hierocl. apud Photium, Biblioth. Cod. ecli.

p. 1380. <sup>d</sup> Vide Bayle Dict. Hist. art. Hierocles Philos. <sup>e</sup> Dacier, Vie de Platon, p. 123, &c.

<sup>f</sup> Vide ibid. & Cudworth's Intell. System, p. 404, 570, &c.

<sup>g</sup> Diog. Laert. in Platon. p. 206, &c.

Plato in Timæo. See also Stanley's Hist. of Philos. part v. p. 184. & Burnet. Archæol. lib. i. p. 176. <sup>h</sup> Plut. de Placitis Philos. lib. i. cap. 4.

superior to men, and justly challenging honour and worship from them. These gods of Plato were, for the most part, fiery, being the celestial bodies; though he supposed the earth also to be a god, affirming it to be the oldest of all the gods within the heaven<sup>l</sup>: and he for this reason, found fault with the Anaxagorean doctrine, which made the planets and stars nothing but inanimate stones and earth<sup>k</sup>.

Having now done with the second of those opinions, under which we comprehended the several notions which have been entertained concerning the origin of the universe, we come to speak of the last, and only true one; that the world had a beginning, being absolutely produced by God out of a state of non-existence; and consequently, that it is of its own nature liable to dissolution.

*The opinion of those who held the world to be absolutely created, and liable to dissolution.*

And, besides such of the nations and philosophers already mentioned, who most probably believed this creation of the world, though suspected of contrary opinions, there were several among the heathens who unquestionably did so.

We shall first instance in the ancient Tuscans, or Etrurians, whose tradition we have from one of their own writers. He says, that God, the author of the universe, employed twelve thousand years in all his creations, and distributed them into twelve houses: that in the first chiliad, or thousand years, he made the heaven and earth; in the next, the firmament which appears to us, calling it heaven; in the third, the sea and all the waters that are in the earth; in the fourth, the great lights, the sun, and moon, and also the stars; in the fifth, every volatile, reptile, and four-footed animal, in the air, earth, and water; in the sixth, man. It seems therefore, according to them, that the first six thousand years were past before the formation of man, and that mankind are to continue for the other six thousand years, the whole time of consummation being twelve thousand years<sup>l</sup>. For they held, that the world was subject to certain revolutions, wherein it became transformed, and a new age and generation began: of such generations there were in all, according to them, eight; differing from one another in customs and way of life; each having a duration of a certain number of years assigned them by God, and determined by the period which they called the Great Year. The approach of such a change in the world was judged, by the Tuscan diviners to be portended by a prodigy which happened in the time of C. Marius, when the air being perfectly clear and serene, there was heard a shrill and mournful sound of a trumpet, to the astonishment and terror of

*The opinion of the ancient Tuscans,*

<sup>l</sup> Diog. Laert. in Platon. p. 211.

<sup>k</sup> Anaxagoræ apud Strid. in voce Tyrreina.

<sup>l</sup> Plato de Legib. lib. x.

<sup>m</sup> Plutarch. in Sylla.

every body. And these are all the remains we now have of the old Etrurian phyſiology; which may be ſuppoſed to have been well worth our knowledge, that nation being particularly curious and diligent in their enquiries into nature. Beſides thoſe we have already mentioned, who entertained this opinion of the mundane revolutions, the Druids alſo taught the alternate diſſolution of the world by water and fire, and its ſucceſſive renovation.

*and of the  
Druids.*

*The opinion  
of the Per-  
ſian magi.*

The Magi, among the ancient Perſians, did alſo acknowledge the world to have been created by God, as their ſucceſſors moſt certainly do at this day<sup>p</sup>; but, being at a loſs otherwiſe to account for the original of evil, they held two principles, a good dæmon, or God, and an evil one<sup>q</sup>; the firſt the author of all good, and the other of all evil; the former they ſuppoſed to be repreſented by light, and the latter by darkneſs, as their trueſt ſymbols; and that, of the compoſition of thoſe two, all things in the world are made.

*The opinion  
of the old  
Brach-  
mans, and  
modern  
Bramins.*

The old Indian philoſophers, called by the Greeks Brachmanes, held that the world was generated, or made, and alſo perſiſhable, being ſubject to ſucceſſive diſſolutions and renovations; that the principles of all things were different, but the formation of the world commenced from water<sup>r</sup>; and that the cauſe of God's making all things was his eſſential goodneſs<sup>s</sup>. And theſe are alſo the ſentiments of the modern Bramins, their ſucceſſors; but the particulars of their doctrine are related, by different authors, with a variety not eaſy to reconcile; the occaſion of which has been partly the reſervedneſs of the Bramins, who are extremely ſhy of converſing with ſtrangers, or making the leaſt diſcoveries, and partly the relators want of ſkill in their language.

We are told<sup>t</sup>, that the bramins acknowledge one ſole and ſupreme God, but are not perfectly agreed which of their gods he is; one ſect aſſuming him to be Wiſtnou, another Eſwara; and a third holding Wiſtnou and Eſwara to be one and the ſame. that they all teach, however, that his firſt and moſt ancient production was a ſecondary god, named Bramma, whom the ſupreme God formed out of a flower, which floated on the great deep, before the creation of the world; and that God afterwards, on account of Bramma's virtue, gratitude, and fidelity, gave him power to create the univerſe.

<sup>p</sup> Diodor. Sic. lib. v. p. 316.

<sup>q</sup> Strabo, lib. iv.

<sup>r</sup> See

Lord's Account of the Religion of the Perſes, p. 5.

<sup>s</sup> Diog.

Laert. in Proœm, p. 6.

Megasthenes, apud Strabo, lib.

2<sup>e</sup>. p. 713.

<sup>t</sup> Vide Philoſtr. in Vita Apollonii, p. 142.

<sup>u</sup> Apr. Roger, of the Religion of the Bramins (ſaid to be taken from one of the ſacred books called Vedams, part I. cap. 3. and part II. cap. 1.)

Though the Chinese had for some time past been generally infected with the impious opinions which have been taken notice of, it is however certain, that, before idolatry prevailed in China, they acknowledged one God, or supreme, eternal, omnipotent spirit, the lord of heaven and earth, and the governor and director of all things, whom they worshipped under the name of Shang-ti; but this opinion now obtains with very few, and those of the better sort. These hold, that a chaos was the beginning of things, from which God produced and formed whatsoever is material in the universe.

*The opinion of some among the Chinese;*

- There are also some, even among the Japanese, who acknowledge this truth of the creation of the world, and entertain a much more noble idea of their god Amida than the generality of them do: for they say, he is invisible, distinct from the nature of the elements, and existing before the creation of heaven and earth, without beginning or end; that by him all things were created, his essence passing through heaven and earth, and beyond them, being limited to no place, and governing and preserving all things; that he is immovable, incorporeal, without any visible accident whereby he may be seen by the bodily eyes; and this god they hold in great reverence, as the perpetual fountain of all good.

*and Japanese.*

It may be expected we should say something of the hypothesis of Mr. Descartes, though he has endeavoured rather to form a new system of his own, than to explain the Mosaic description, and reconcile it with philosophy. He agrees with Epicurus, in making matter and motion the principles of nature; supposing, however, the being of a God, who both created the matter, and impressed the first motion upon it; but then, after this motion once begun, and the wheels set a-going, he leaves this vast machine to the laws of mechanism, which affect all things, both celestial and terrestrial, without any farther assistance from the first impressor, after the following manner.

*The Cartesian hypothesis.*

He supposes, 1. That the matter, of which the world is composed, being at first of one uniform nature, and infinitely divisible, was actually divided into many particles of a moderate size, which had all such a motion as is now found in the world, 2. That all these particles were not at first spherical, because many such little globes, joined together, will not fill up a continued space; but that, of whatever figure they were at first, by their continual mo-

<sup>1</sup> Martini Hist. Sinic. lib. i. p. 11.  
Kircher. Chin. Illustr. p. 141.

<sup>2</sup> Lud. Froes apud  
Baker's Reflections on



tion, and frequent occurrences against each other, their angles would be cut off, and they become spherical. 3. He asserts, that there is no space left empty; and therefore, when these round particles, by being joined together, leave some intervals between them, he supposes that there are other lesser particles, arising from those angles that were cut off, which, by the force and celerity of their motion, will be divided into innumerable still less fragments, proper to fill up all the interstices. 4. He supposes, that some of these fragments, taken from the angles of the spherical particles, will necessarily have very angular figures; and, upon that account, being not so fit for motion, will be apt to stick together, and transfer a great part of their motion to such particles as are less, and consequently move swifter. These things being supposed, he proceeds to the formation of the world from his three elements, which consist of the three sorts of particles above mentioned. The first element, which is the subtle matter cut off from the angles of the greater particles, is that of the sun and fixed stars, and susceptible of a much quicker motion than the other two: the second element consists of the spherical particles themselves, of which the heavens were made: the third element consists of those angular particles which are less adapted to motion; and thence proceeded the earth, planets, comets, and other appearances of nature \*.

He supposes, that the solar system is a vortex continually whirling round, whose matter (excepting the earth and planets) is very liquid and transparent, consisting altogether of the first and second elements, and containing a greater quantity of the first, than is sufficient to fill up the spaces between the particles of the second. And since all bodies which move circularly, endeavour to recede from the centre of their motion, and the more thick and solid parts, such as the particles of the second element, are obliged to fly off with a greater force than the rest; the particles of the second element must necessarily recede from the common centre, and approach one another, as much as their figure and motion will permit. After their interstices therefore are filled up, the remaining matter of the first element takes the place left by the second; by which means a mass, or heap of the matter of the first element, settles, and is formed in the midst of the vortex, which mass we call the sun †. Every one of the fixed stars he supposes likewise to be a sun, and the centre of a vortex; and that the earth was

\* Vide Stillingfleet, Orig. Sagge. Ray on the Creation, Catesi Princip. Philol. part iii. sect. 52. Rohault: Phys. part i. cap. 21.  
† Rohault. ibid. part ii. cap. 25.

originally such a star, whose vortex was adjoining to that of the sun; but by degrees it was covered over, or incruſted with ſpots, ariſing on its ſurface like the ſcum on a boiling pot, which ſtill increaſing and growing thicker and thicker, the ſtar loſing its light and activity, and conſequently the motion of the celeftial vortex about it growing more weak, languid, and unable to reſiſt the vigorous encroachments of the neighbouring vortex of the ſun, it was at laſt drawn in, and wholly abſorbed by it, and forced to comply with its motion, and make one in the choir of the ſun's ſatellites <sup>2</sup>.

But this hypotheſis is liable to ſeveral objections, and ſome which abſolutely ruin it. The three elements of *Objections thereto.*

Deſcartes, and particularly the ſubtile matter of the firſt, have been ſhewn to be imaginary, and his vortices fictitious, and repugnant to the nature of things; his ſuppoſition of a plenum is alſo evidently falſe, not to mention the abſurdities which follow his making of matter or ſpace, or extenſion, to be the ſame <sup>1</sup>. However, we cannot but think the eſſay of that philoſopher, who endeavoured to account for the formation of the world in a certain time from a rude matter, by the ſole continuation of a motion once impreſſed, and reduced to a few ſimple and general laws; or of others, who have ſince attempted the ſame, with more applauſe, from the original properties of matter, with which it was indued at its creation, is ſo far from being criminal, or injurious to God, as ſome have imagined, that it is rather giving a more ſublime idea of his infinite wiſdom.

We cannot therefore excuſe ourſelves from repreſenting the theories of two very learned men of our age and nation; one of whom has excelled in the richneſs of his ſtyle and fancy, and the other in the ſtrength of parts and contrivance.

The former of them, Dr. Burnet omitting to ſpeak of *The theory of Dr. Burnet.* the original of the univerſe, or even of the ſolar ſyſtem, as made long before the Moſaic creation <sup>b</sup>, confines himſelf to the formation of the earth only, which he ſuppoſes to be done from a chaos, or confuſed maſs, conſiſting of the principles of all terreſtrial bodies, in this manner. He ſuppoſes, that the firſt change that would happen, would be, that the heaviſt and groſſeſt parts would ſink downwards towards the middle of the maſs (for there he ſuppoſes the centre of its gravity), and, being more and more

<sup>2</sup> Ray's Phyſico-Theol. Diſcourſes, diſc. iii. cap. 5. ſect. 3. Vide Deſcartes Princip. Philoſ. part iv. ſect. 2.

<sup>a</sup> Vide Newton. Princip. lib. ii. prop. 38, 40, 53, &c. Ejuſd. Optic. p. 311, 342, &c. & Notas S. Clarke ad Robaulti Phyl. par. i. cap. 8, & 12. & par. ii. cap. 25, &c.

<sup>b</sup> Vide Burnet. Archæol. lib. ii. cap. 8.

compressed, would harden by degrees, and constitute the interior parts of the earth: that the rest of the mass, which swam above, would also be divided, by the same principle of gravity, into two orders of bodies, the one liquid like water, the other volatile like air: for the more fine and active parts, disentangling themselves by degrees from the rest, would mount above them; and, having motion enough to keep them upon the wing, would play in those open places, where they constitute that body we call air: that the other parts, being grosser than these, and having a more languid motion, could not fly up separate from one another, but settled in a mass together under the air, upon the body of the earth, composing not only water, strictly so called, but the whole mass of liquid bodies belonging to the earth: that, there being two chief kinds of terrestrial liquors, those that are oily and light, and those that are lean and more earthy, like common water, which naturally separate from one another, when they come to settle; the more oily and light part of this mass would consequently get above the other, and swim upon it. He proceeds to suppose, that the air was, as yet, thick, gross, and dark, there being abundance of terrestrial particles swimming in it, after the grossest were sunk down; which, by their weight, made their way more speedily: that the lesser and lighter, which remained, would sink too, but more slowly, and in a longer time; so as in their descent they would meet with that oily liquor upon the face of the deep, or upon the watery mass, which would entangle, and stop them from passing any farther; whereupon, mixing there with that unctuous substance, they composed a certain slime, or fat, soft, and light earth, spread upon the face of the waters: that this thin and tender orb of earth increased still more and more, as the little earthy parts that were detained in the air could make their way to it, some having a long journey from the upper regions; and others, being very light, would float up and down a long while before they could disengage themselves, and descend; but at length, being all got thither, and mingling more and more with that oily liquor, they sucked it all up, and were wholly incorporate together, and so began to grow more stiff and firm, making both but one substance, which was the first concretion, or firm and consistent substance, that rose upon the face of the chaos, and became at last an habitable earth, such as nature designed it. And such a body as this, he doubts not, would answer all the purposes of a rising world, for what can be a more proper seminary for plants and animals, than a soil of this temper and composition? a finer and lighter sort  
of

of earth, mixed with a benign juice, easy and obedient to the action of the sun, or what other causes were employed by the Author of nature for the production of things in the new-made earth; and perfectly answering the ancient descriptions of the primigential soil or slime.

The form of this first earth, both external and internal, is easily conceived from the manner of its formation. As to the external form, it would be smooth, regular, and uniform, without mountains, and without a sea. The internal form would consist of several regions involving one another, like orbs about the same centre, or the several elements cast circularly about each other; the water being entirely contained under the upper crust of the earth, which formed a wonderful vault, hanging above the deep, sustained by nothing but its own measures, and manner of construction<sup>c</sup>.

To confirm so new and surprising a representation of the form of the first earth, and to prove it must have been different from the present, he endeavours to shew, that if the earth had been always in the form it now bears, it would not have been capable of a deluge, which could not have been effected without such an infinite mass of water, as could neither be brought upon the earth, nor afterwards any way removed from it<sup>d</sup>: and that the chaos, as a fluid body, would naturally and necessarily settle and cast itself into a smooth surface, every where equidistant from its centre, and not into a surface broken into so many irregularities as our earth is; nor could it possibly imitate the cavities, dens, and broken holes within it<sup>e</sup>. And these reasons he backs by authority of Scripture, which plainly intimates a difference between the form or constitution of the old world, and of the present; by reason of which difference, that was subject to perish by a deluge, as this is subject to perish by a conflagration<sup>f</sup>; besides several passages which seem to describe the structure of the antediluvian earth, as founded and established on the waters<sup>g</sup>, and set as an orb over the face of the deep<sup>h</sup>; conformably to which, on the renovation, or restitution of nature to its primitive state, the new earth will appear without a sea<sup>i</sup>. To which he adds the testimony of ancient tradition, that the world was oviform, which was true of that original earth, not only in respect of its outward figure, but also to the inward

<sup>c</sup> Burnet's Theory of the Earth, lib. i. cap. 5. & Archæol. lib. ii. cap. 3. <sup>d</sup> Idem, Theory, lib. i. cap. 2. <sup>e</sup> Ibid. cap. 4.

<sup>f</sup> 2 Pet. iii. 5, 6, 7. <sup>g</sup> Psal. xxiv. 2. & cxxxvi. 6. <sup>h</sup> Prov. viii. 27. <sup>i</sup> Rev. xxi. 1.

composition of it; the central parts being represented by the yolk of the egg, the exterior region of the earth by the shell, and the abyſs of water by the white that lies under the ſhell<sup>k</sup>. The manner wherein he ſuppoſes this earth was ſupplied with water, will be taken notice of when we come to conſider more particularly the ſtate of the antediluvian earth.

Several objections having been made to the philoſophy of this gentleman's hypotheſis, as that his laws of gravitation ruin the whole contrivance; becauſe, if every thing ſubſided according to its ſpecific gravity, the earth, being heavier than the water, muſt neceſſarily place itſelf nearer the center, and ſo leave the waters to cover the face of the whole orb: that his fat or oily liquid, to catch the terrene particles, as they deſcended, is but a weak expedient, becauſe it is impoſſible, that oil, or any other liquor, ſhould ſuſtain ſuch an immenſe heavy orb: that he has, without any reaſon, deprived the old world of the benefit and advantage of a ſea, mountains, and minerals<sup>l</sup>: but the great miſfortune is, that ſo coherent and ſurpriſing a ſcheme does not in ſeveral particulars accord with the letter of the Scripture, with which he has in many places taken great liberty, ſuppoſing that the ſacred books were not always to be ſo literally and naturally underſtood, as was generally believed hitherto. For, conſidering the mean capacities of the Jews, which were not capable of ſuch points of philoſophic truths; conſidering the moſt ancient ways of conveying (or rather concealing) ſublime theorems by parables, fables, and hieroglyphics; conſidering the Scripture-ſtyle in ſome other caſes, very different from the preſent plain way of diſcourſe; conſidering the main end of thoſe writings, the benefit of the moral world ſeemed not to require a ſtrict adherence to truth in every circumſtance relating to the natural; and conſidering, laſtly, that all ages had endeavoured in vain to clear theſe points according to the ſtrictneſs of the moſt obvious ſenſe, and that the greater improvements in philoſophy ſeemed only to render them ſtill more unaccountable; all theſe conſiderations induced him to ſuppoſe, that the holy writers only ſecured the fundamental and general verities; involving the reſt under, and explaining the whole by, a way of ſpeaking, which was myſtical and mythological, rather popular than true, and fitted more to the needs of men than the reality of things<sup>m</sup>.

<sup>k</sup> Burnet. Theor. lib. i. cap. 5. & Tellur. Theor. Sacr. lib. ii. cap. 10.

<sup>l</sup> Vide Keil's Examinat. of Dr. Burnet's Theory.

<sup>m</sup> Vide Burnet. Archæol. lib. ii. cap. 8.

The other theorist, Mr. Whiston, not only shews a greater regard to Scripture, and has avoided many difficulties that were chargeable on the former, but proceeds on more philosophical principles: he first lays down this proposition, that the Mosaic creation is not a nice and philosophical account of the origin of all things, but an historical and true representation of the formation of our single earth, out of a confused chaos, and of the successive and visible changes thereof each day, till it became the habitation of mankind: which he proves from the first words of Moses, "In the beginning God created the heaven and the earth," which plainly imply, that the creation of the universe out of nothing, which we usually style creation, was precedaneous to the six days work; the historian immediately descending thence to the chaos of our earth, to which he afterwards confines himself; mentioning, indeed, the making of the sun, and other celestial bodies, to accommodate his narrative to vulgar apprehension, and make it complete; but chiefly to secure the Jews from the worship of the host of heaven. He therefore supposes, that the sun, moon, and stars, were created before, and only made visible and conspicuous to the earth on the fourth day: that the ancient chaos, the origin of the earth, was the atmosphere of a comet; which is no other than a planet unformed, or in its primeval state, placed in a very eccentric orbit: to support which proposition, he endeavours to shew, that the atmosphere of a comet has those several properties which are recorded of the ancient chaos; that it has such peculiar properties besides, as lay a rational foundation for some of those phenomena of our earth, which can scarce otherwise be philosophically explained; and that no other body, or mass of bodies, now known, or ever heard of in the world, can stand in competition, or pretend to the same character. He proceeds to suppose, that the six days of the creation were equal to six years; a day and a year being one and the same thing before the fall of man, when the diurnal rotation of the earth about its axis, as he thinks, first began: which supposition agrees with the letter of Moses, and the style of Scripture elsewhere,

<sup>a</sup> Whiston's New Theory of the Earth. Disc. of the Mosaic Creation, p. 3. <sup>b</sup> Ibid. p. 4, &c. <sup>c</sup> Ibid. p. 24, &c. <sup>d</sup> Whiston's Theory, book ii. p. 73. <sup>e</sup> Empedocles taught, that, when mankind sprang originally from the earth, the length of the day, by reason of the slowness of the sun's motion, was equal to ten of our present months. Plut. de Placitis Philos. lib. v. cap. 12. A surprising testimony to this purpose! <sup>f</sup> Whiston's Theory, book ii. p. 85, &c.

wherein a day often denotes a year; and allows a convenient space for the works of creation, which appear to have been leisurely, regular, and gradual, without any precipitancy, or acceleration by a miraculous hand on every occasion; not to mention other arguments drawn from the peculiar characters of the state of nature before the fall, which will be observed hereafter.

On these foundations, Mr. Whiston proceeds to account for the formation of the earth in this manner: That such formation was not a mere result from any necessary laws of mechanism independently on the divine power; but the proper effect of the interposition, and all along under the peculiar care of God, who not only created the matter of which the universe, and particularly the earth, was to consist, out of a non-existent state, and induced it with its several properties and powers, but interposed more particularly in the formation of the earth, by changing the course and orbit of the chaos into that of a planet; by immediately forming the seeds of all animals and vegetables; by ordering every distinct day's work to be completed in its proper period, that every thing should follow in its own order and place; and principally in the creation of our first parents. That, at the time immediately preceding the six days creation, the face of the abyss, or superior regions of the chaos, were involved in a thick darkness; agreeably to the nature of a comet, which is represented as containing a central, solid, hot body, of many hundred or thousand miles in diameter; and, besides that, a vastly large, fluid, heterogeneous mass, or congeries of bodies, in a very rare, separate, and expanded condition, whose diameter were ten or eleven times as long as that of the central solid, which is the atmosphere, or chaos itself. But, on the change of the comet's orbit, from a very eccentric to a moderately elliptical one, the commencing of the Mosaic creation, and the influence of the Divine Spirit, all things would begin to take their own places, and each species of bodies rank themselves according to the law of specific gravity. By which method the mass of dense fluids, which composed one part of the entire chaos, being heavier than the masses of earth, and water, and air, would sink downwards with the greatest velocity, and elevate those masses inclosed among them upwards, which must distinguish the chaos into two very different and distinct regions; the lower and larger whereof would be a collection of dense and heavy fluids; or a vast abyss, immediately encompassing the cen-

tral solid ; the higher and lesser would be a collection of earthy, watery, and airy parts, confusedly mixed, and encompassing the said abyss. And this he takes to be the state of darkness ; for the crowding together all those opaque corpuscles, which before roved about the immense regions of the atmosphere, must, by consequence, exclude the rays of the sun much more than before.

Things being in this state, the visible part of the first day's work was the production of light, or its successive appearance to all the parts of the earth ; with the consequent distinction of darkness and light, night and day, upon the face of it. And this was effected by the separation of the upper and elementary chaos of earthy, watery, and airy corpuscles, into two somewhat different regions ; the one a solid orb of earth, with considerable quantities of water in its pores ; the other an atmosphere in a peculiar sense, or mass of the lightest earthy, with the rest of the watery and airy particles, still somewhat confusedly mixed together. So that, on this first day or year of the creation, the earthy or denser parts would take their places lowest on the surface of the great abyss, would settle in part into the same, and compose an orb of earth ; and in its interstices, and little cavities, all such watery particles as were already in this region, or descended upon it before its consolidation, would be inclosed ; and that as far above the surface of the abyss as their quantity would enable them to reach. On this first day also, the upper regions of the chaos, now in some measure freed from those earthy and opaque masses, which before excluded the same, and caused the above mentioned thick darkness, would, in some degree, admit the rays of the sun. Now therefore that glorious emanation, light, would begin to appear on the face of the earth ; and, by the annual motion, successively illuminate the several parts of it, and consequently occasion the vicissitude of night and day.

The visible part of the second day's work was the elevation of the air, with all its contained vapours ; the spreading it for an expanse above the earth ; the distinction thence arising of superior and inferior waters ; the former consisting of those vapours raised and sustained by the air ; the latter of such as either were inclosed in the pores, interstices, and bowels of the earth, or lay upon the surface thereof. The heat of the sun, at the conclusion of the former day, beginning considerably to penetrate the superior regions of the chaos, and the lower earthy strata con-



tinuing to settle somewhat closer together, the watery parts would subside, and were they could get entrance, saturate their inward pores and vacuities, and the atmosphere would free itself more and more from the heaviest and most opaque corpuscles, and thereby become much more 'tenuous and clear than before. Whereupon, by the time the night, or first part of this second day, was over, and the sun arose, the light and heat of that luminary would more freely and deeply penetrate the atmosphere, and become very sensible in these upper or airy regions; and consequently vast quantities of vapours would be elevated and sustained there, and so increase the quantities which were there already; while, in the mean time, all the earthy corpuscles incapable of rarefaction, and with them all such watery particles as were so near the earth, that the sun's power could not sufficiently reach them, were still sinking downwards, and the former increasing the crassitude and bulk of the solid earth, and the latter, if the earth was too solid to admit them, as by this time it would probably be, flowing down apace, and covering all its surface with water. So that the expanse, or firmament, which was this day spread out above the earth, was plainly the air; the superior waters, all those fresh ones, which, in the form of vapour, a nine or ten months heat of the sun, with the assistance of the central heat, could elevate, and the air sustain, besides those vast quantities of salt ones, which had never yet left those regions: the inferior waters were those which were not elevated, but remained below in the bowels, or on the surface, of the earth \*.

The visible part of the third day's work were two; the former, the collection of the inferior waters, or such as were now under the heaven, into the seas, with the consequent appearance of the dry land; the latter, the production of vegetables out of that ground so lately become dry. In order to apprehend which, it must be considered, that the orb of the earth had been settling and fixing itself on the surface of the abyss from the very beginning of the creation; and was, by the cohesion of its parts, grown solid some time before all the lighter and remoter earthy parts were descended upon it, suppose by the end of the first day: by which means, and by reason of the different density and specific gravity of its columns, it was settled into the abyss into different degrees, and thereby became of an unequal surface, distinguished into mountains, plains, and valleys; which things being supposed, at the conclusion of

\* Whiston's Theory, p. 317, &c.

the preceding day, the air being crouded with vapours to a prodigious degree, in the night, or former part of this third day, the said vapours must needs descend on the earth in vast quantities, leaving the air by degrees pretty free, and becoming, of celestial, terrestrial waters: these waters, being descended, by reason of the inequality of the earth's surface, and its solidity, must in some time have run down from the higher parts, by the declivities and hollows, into the lowest valleys, and most depressed regions of all, and there composed the seas and lakes; so that, in the morning, the entire face of the globe, which was before covered with the descending waters, must be distinguished into overflowed valleys, and extant continents. The dry land being now distinguished from the seas, and just become moist and juicy, like the primitive slime; on the sun rising, it was of all other the most fit season for the germination of the seeds of vegetables, and the growth of trees, herbs, and plants; for which purpose, nine or ten months continual presence of the sun was a time very proper and natural.

The fourth day's work was the placing the heavenly bodies, sun, moon, and stars, in the expansum or firmament; that is, the rendering them visible and conspicuous on the face of the earth; together with their several assignments to their respective offices there. For though the light of the sun penetrated the atmosphere in some sort the first day, and in the succeeding ones had very considerable influence upon it, yet it is by no means to be supposed, that his body was visible all that while; the air, even at this day, being not at all times so clear, as to render it discernible by us, though we are at the same time sufficiently sensible of his force and influence in the constant productions of nature. But on the coming on of this fourth day, and the sun's abode below the horizon for two or three months, those vapours which were raised the day before, must fall downwards, and so, before the approach of the morning, leave the air in the greatest clearness and purity imaginable, and permit the moon first, and then the sun, most plainly to appear, and be conspicuous to the earth. This fourth day therefore is the time when both these heavenly bodies, though in being before, yet so as to be wholly strangers to a spectator on earth, were rendered visible: the whole inanimate world, with its vegetable productions, being now complete, according to the tradition

of the Chinese <sup>a</sup> inhabiting Formosa and other islands, who hold that the world, when first created, was without form or shape; but, by one of their deities, was brought to its full perfection in four years <sup>a</sup>.

The production of the fish and fowl out of the waters, with the benediction bestowed on them, in order to their propagation, was the work of the fifth day, which was a very proper time for their introduction. The terraqueous globe being now become habitable, both to the swimming and volatile animals; and the air clear, and so penetrable by that complete heat of the sun, which was requisite to the generation of such creatures; those seeds, or little bodies of fish and fowl, which were contained in the water, (or moist fruitful slime, of *kin* to it), were now exposed to the kindly warmth of the sun, and the constant supply of a most gentle and equal heat from beneath; being neither disturbed by any sudden alteration of the air from winds, nor by the agitations of tides, which in those small seas, and in the absence of the diurnal rotation, were imperceptible and gradual: which seeds, being invigorated with the divine benediction, became now prolific; and a numerous offspring of the swimming and volatile kind arose, whereby the two fluid elements, air and water, became replenished with those first pairs, which were enabled to propagate their species <sup>b</sup>.

The sixth day's work was the production of all the terrestrial, or dry-land animals. The brute beasts were produced out of the earth; after which the body of Adam was formed of the dust of the ground; and by the breath of life, breathed into him in a peculiar manner, he became a living soul: and some time after, on the same day, he was cast into a deep sleep, and Eve was formed of a rib taken from his side. The earth being now grown more solid and dry, and the air fully clear and fit for respiration, and the other disposition of external nature being subservient, it was a proper season for the generation of the land-animals, and the introduction of the noblest of them, man <sup>c</sup>.

*Objections  
to Mr.  
Whiston's  
theory.*

This is the substance of the latter theory, wherein, among many ingenious and probable solutions, there are some suppositions, which have been thought too bold and precarious.

It has been objected, that he is probably mistaken as to the extent of the Mosaic creation; it being pretty certain,

<sup>a</sup> Atlas Chines. part. ii. p. 46.

p. 325.

<sup>b</sup> Ibid. p. 328.

<sup>a</sup> Whiston's Theor. ubi sup.

<sup>c</sup> Ibid. p. 329, &c.

that.

that the moon was formed at that time, or at least placed in its orbit, and made to turn round the earth; for no comets have any secondary planets: so that something more must be intended by Moses, than the bare rendering the moon visible; and the word *made* being equally applied, both to sun and moon, it is supposed it ought in both places to be taken in the same, that is, a literal sense.

The atmosphere of a comet could not, it has been thought, have been the primitive chaos, being not an obscure, but a bright pellucid fluid, which is a consequence of the intense heat of the central solid; and because the greatest part of the bodies which compose the upper stratum of the earth, would have been vitrified on the comet's near approach to the sun, and so very improper for the formation of the earth.

That the diurnal rotation of the earth did not commence till after the fall, so that till that time days and years were exactly the same, has been held a paradox; considering the prodigious cold that must be occasioned by the total absence of the sun for one half of the year, and the intense heat that must ensue on its continual shining upon it for the other; which immoderate degrees of heat and cold must be pernicious to the antediluvian plants and animals, unless their bodies were of a very different constitution from what they are now. Nor can there be any necessity to lengthen a day into a year, for the sake of a gradual and regular formation of things, without precipitance or acceleration, where an Almighty Agent is acknowledged to be concerned<sup>d</sup>.

It may not therefore be amiss, laying all hypotheses aside, briefly to propose such an explication of the cosmogony, as may be most agreeable both to reason, and the letter of Scripture. *The Mosaic creation explained.*

And, first, it is conceived, that the Mosaic creation is neither to be extended to the whole universe, nor yet confined to the terrestrial globe alone; the middle opinion, that it included the solar system, and that only, seeming the most probable, from the near similitude and relation the several planets in that system bear to one another, and their having the same common centre and luminary; so that though the historian chiefly regards the earth in his whole narration, yet there is reason to presume, that the other planets were formed in the same manner, and in the same time, as the earth, of so many particular chaotic masses.

<sup>d</sup> Vide Keill's Remarks on Mr. Whiston's Theory.

Moses, after the general assertion, that both heaven and earth were originally made<sup>e</sup> by God, and before he begins his account of their reduction into the present system, informs us, that the earth in particular was at first in an unformed and desert state, when, as a thing preparatory to the work, the spirit of God moved upon the face of the waters, by which spirit some understand the third person in the blessed Trinity<sup>f</sup>; others, that plastic nature<sup>g</sup> which was subservient to him on this occasion, or some other emanation of the divine power, which it is reasonable to suppose moved the chaotic mass, whose surface was covered with water, or other fluid matter; and impregnated it with several kinds of vital influence, preparing every part to receive the intended disposition, order, and life.

Things being in this state, the confused stagnating parts of matter began to range themselves in order, and the grosser parts subsiding, the lighter and more tenuous mounted up; by which means the atmosphere being in some degree cleared, the luminous rays of the sun began to pierce it, and caused an imperfect glimmering light, yet sufficient partly to dispel the before total darkness, and to distinguish day from night. And this account of the light, which appeared on the first day, is much more reasonable, than to suppose the substance of the sun, much less the fixed stars, were then extracted from the chaos<sup>h</sup>; because more than ninety-nine parts in a hundred of the matter of the universe are fiery corpuseles; and if they were included at first in the chaos it could not possibly have been dark or caliginous. Nor is it possible that even the terrene matter of the planets was taken from the Mosaic chaos, not only because it is expressly called the earth, but because such an imagination is directly overthrown by the now undoubted property of the universal gravitation of matter, not to mention the false supposition which must, in that case, be made, of the earth's being the center of the world<sup>i</sup>. To account for this day's light, before the sun is said to be made, there is no occasion to recur to the supposition of its being either

<sup>e</sup> The original word **אֶרֶץ** is allowed not necessarily to signify a creation, or production out of nothing: yet, as the Hebrew tongue has no other word to express such a creation, it is most likely Moses uses it here in that sense. <sup>f</sup> Grotius, &c. <sup>g</sup> Dr. Cudworth's Intel. Syst. p. 148.

Yet others, by this spirit of God, understand no more than a violent wind, which they suppose was sent to dry up the waters. Chal. Paraphrase, Drusus, &c. <sup>h</sup> Which is the opinion of Dr. Nichols and others. See his Conference with a Theist, vol. i. part i.

<sup>i</sup> Vide Whiston on the Mosaic Creation, p. 35, &c.

the divine Shechinah<sup>k</sup>, or no more than a temporary light occasioned by the rapid motion communicated by God to a portion of matter<sup>l</sup>.

The second day the expanse, or air, called by Moses heaven, was perfected, being now freed from the gross terrene particles which before crouded it, and made capable of supporting clouds and aqueous vapours, which were the superior waters, as those on the earth were the inferior<sup>m</sup>. By the waters above the firmament cannot be understood the planetary waters<sup>n</sup>, for the reasons given above; and the notion the old Christian fathers had of supercelestial waters is perfectly groundless.

The former part of the third day's work was, to gather the waters, which before covered the face of the earth, into seas and lakes, that the dry land might appear. How this was effected is not easy to determine. That God himself should raise the mountains, and hollow the channels of the sea for this purpose, appears not a little indecent; for which reason some have supposed the mountains might have been thrown up by the force of a subterraneous fire or status, in the same manner as earthquakes are now caused<sup>o</sup>; but the more philosophical opinion is, that they were occasioned by the different densities of the several columns of the earth, when its surface was first formed, some sinking lower into the abyss than others; for it is more than probable, that the mountainous columns are much hollower and lighter than the other, notwithstanding the vulgar opinion to the contrary<sup>p</sup>. The latter part of this day's work was the production of vegetables, which were designed as food for the future animals: but how great soever we suppose the fecundity of the primigenial earth to be, it is scarce to be imagined that trees and plants could arrive at full growth, and bear their several fruits and seeds, in so short a space as a day, without the assistance of a supernatural power; and as God is on all hands allowed to have formed the seeds of those vegetables, it may not perhaps be wrong to attribute their sudden maturation also to his interposition; although it be well known how much vegetation may be helped and forwarded by art even at this day, of which there have been some surprising instances, and much more might have been expected from nature in that vigorous state.

On the fourth day the two great lights, the sun and the moon, are said to have been made, and placed in the hea-

<sup>k</sup> The notion of Abravanel.

<sup>l</sup> Vide Saurin, Dissert. p. 2.

<sup>m</sup> Grotius, &c.

<sup>n</sup> This is Dr. Nichol's interpretation, ubi supra.

<sup>o</sup> Ray on the Creation, and bishop Patrick in his Commentaries.

<sup>p</sup> See Whiston's Theory, book ii. p. 82.

ven. It must not, however, be supposed, they were then first created, or assigned to their respective orbs; for the sun was not only in being from the beginning of the Mosaic creation, but had all along great influence on the earth, its light and heat gradually increasing, and influencing the earth and its productions with greater power, as the air became from time to time more and more pure and defecated; and the moon, as well as the other planets, kept pace with the earth in its formation; but only that the bodies of those luminaries (which had been hid from the earth till the fourth day, when the air was perfectly freed from the heterogeneous particles, and the vapours which before obscured it) did then first appear to the earth, and visibly begin to perform their several offices. The stars also are, for the same reason, said to be made on that day; though the planets, as we have said, were forming before, and the fixed stars were no part of this creation <sup>P</sup>.

After the formation of the inanimate world, Moses proceeds to the formation of animals; and he begins with fishes and fowls, which were both produced on the fifth day out of the waters, in great numbers <sup>Q</sup>. And as the original of fish and volatiles was from the same element, so there is supposed to be some congruity in their nature, being both oviparous, and their motions of swimming and flying something alike.

In the former part of the sixth and last day, the terrestrial animals were produced out of the earth.

*On the  
formation  
of plants  
and ani-  
mals.*

The manner of the original formation of plants and animals, in which the wisdom of the Creator principally appears, has never been accounted for by any philosopher with any tolerable success; matter, and the laws of motion having nothing at all to do in these things, whatever they have in the inanimate part of the world. How ridiculous

<sup>P</sup> Dr. Nichols (ubi supra) supports the opinion of the creation of other worlds or systems, before our's, by a criticism on the Hebrew word *וְיָמִין* (in Genes. i. 16.) which signifies *together with*, and thence concludes, that by Moses's text the moon was to rule the night, and *or together with*, the stars, which shine then only, the words *he made* being interpolated in our translation. By the stars coming in so abruptly in this place, some have been ready to think those words were added since Moses's time, or crept into the text from a marginal annotation, made to obviate an objection from idolaters, that the stars were not made. <sup>Q</sup> "Let the waters bring forth abundantly the moving creature that hath life, and fowl," &c. Genes. i. 20. But afterwards it is said, that God "formed the fowls of the air out of the ground," Genes. ii. 19. The Jews reconcile this, by supposing that they were formed out of both elements mixed, viz. out of soft ooze; but Calmet, in his Commentary, says, the first passage may be rendered, "and let the fowl fly, &c."

and

and groundless those hypotheses are, which make them to be produced from the earth, supposed ever so fruitful, by the influence and heat of the sun, appears from the late discovery made in philosophy, that there is no such thing as equivocal generation of any the meanest animal or plant; the sun, and earth, and water, and all the powers of nature in conjunction, being able to do nothing at all towards the producing of any thing endued with so much as even a vegetative life<sup>1</sup>. It must be, therefore, necessarily allowed, that God himself, or some agent impowered by him, actually formed both plants and animals, making use of the earth and water as the matter only whereof he constituted their parts; but whether these first vegetative and sensitive creatures were created in their seeds only (which contain the plants and animals themselves in little), and dispersed over the superficial part of the land and water, which had power given them to hatch and bring them forth, or whether they were created in their full state of perfection, seems not easy to decide. It has been thought by some modern philosophers, that God at first created only two of each species of animals, from which all the rest proceeded by generation: to support which opinion they observe, that there was but one man and one woman created, and at the deluge but two of each kind (of unclean beasts) were preserved in the ark; but it seems more consonant to Scripture, that a great number of every kind were formed at first: we are assured the aquatic creatures and fowls were brought forth abundantly; and plants, having no locomotive power, must necessarily have been created dispersedly all the world over. There has been also a farther question moved concerning the creation of animals, viz. whether all animals that already have been, or hereafter shall be, were at first actually created by God; or whether he hath given to each kind of animal such a power of generation as to prepare matter, and produce new individuals in their own bodies. And it seems to be the most reasonable opinion, that God did himself at first, actually create all the individual animals that ever were, or ever shall be; and that there is no such thing as any production of new ones: for what were that but a creation of such individuals? and what did God at the first creation more than, if this be true, we see every day done, that is, produce a new animal out of matter which itself prepares? all the difference is, that God does that in an instant which the creature must take time to do.

<sup>1</sup> Dr. Clarke's Demonstration of the Being and Attributes of God, p. 64.



Besides, the parent animal cannot be the agent or efficient in the generation, or forming and nourishing of the foetus, because that is a work of art and reason, which brute creatures are not endued withal; nor indeed does man himself understand any thing of the process of generation in himself. Again, it is most probable, if not certain, that most animals have in them, from the beginning, the seeds or eggs of all the young they shall afterwards bring forth, which, when spent and exhausted, the creature becomes barren; the females of all viviparous quadrupeds being brought forth with their testes or ovaria; and all birds formed with their ovary or egg-cluster, containing the seeds of all the eggs they shall ever lay. Now had the creature a power of producing new ones, what need was there that there should be so many at first formed in them? Whereupon these philosophers argue thus: let us suppose God did at first create two animals, a male and a female; the female must be created with its ovaries, which (as we have said) contain so many seeds, or eggs, as the creature should ever bring forth young. So it is clear, that not only the first pair, but the first generation of animals, were actually created. Again, this generation, from their first appearance, had each of them, (that is, the females) its ovaria, containing, in like manner, the seeds of its future offspring; so that this second generation was also created in the first. The same may be demonstrated of the third and fourth, and so on, of all the generations that shall be, as long as the world shall last.

*Of the hu-  
man soul:  
whether  
infused, or  
ex tra-  
duce.*

Before we speak of the creation of man, it may not be amiss to premise here something concerning the human soul; and that the soul of man is a spiritual substance, independent on the matter it informs, is evident to any who considers the power and freedom of its operations, which no accident can be supposed to have; and which matter, with all its refinements and maturations, can never be able to perform. It has however been questioned, whether the souls of men are infused into them immediately from God, or whether they are derived, *ex traduce*, from their parents. The latter opinion has been maintained, from all other creatures having the power of propagating their species in full perfection; by which it seems to follow, that mankind were indued with the same; from the likeness of temper, and disposition of mind, which children often take from their parents; and from the indecency of

\* Ray's Physico-theological Discourses, chap. 4.

conceiving God to be incessantly making souls, whenever the sexes are stimulated to satisfy their natural appetite. But it is scarce possible to maintain the immateriality and immortality of the human soul on this supposition; for, if the soul be propagated by generation, it must, to our best apprehension, be material, and liable to corruption: it is therefore more reasonable to believe, that though God has committed the formation of our bodies to the agency of second causes, yet he has reserved the production of our souls to himself, who is the Father and "God of the spirits of all flesh."

It has also been doubted, whether the souls of mankind were all created at once, together with that of Adam, in order to be united to certain bodies which should be prepared afterwards for their reception; or whether they are successively created, as the bodies they are to inform are made fit to receive them? Such of the old philosophers, who believed the soul to be a distinct substance from the body, as Pythagoras, Empedocles, and Plato, concluded, that all souls must pre-exist in the universe before generation and transmigration into their respective bodies; and this doctrine was not confined to human souls only, but extended universally to all souls and lives whatsoever; for the ancients were so far from degrading the sense and consciousness of brutes, that the generality of them allowed them the faculty of reasoning, though they were not able to express their thoughts, as man did: for which reason they were supposed, by some, to transmigrate indifferently from men into other animals, and from animals into men; it being only the difference of the organs, and the modification of the matter to which they were united, wherein consisted the seeming disparity of their powers. Several of the ancient Christians have also believed the pre-existence of souls, induced by this consideration, that it was incongruous to bring God upon the stage perpetually, and make him immediately interpose every-where in the generation of men, by the miraculous production of their souls out of nothing. Nay, the continual creation and decreation of the souls of brutes have been thought so improbable, that it has been fancied they are only so many particular emanations, or effluxes, from that source of life above, which animate such matter as is fitly prepared to receive and be actuated by

*Whether  
our souls  
were creat-  
ed at once,  
or success-  
fully.*

\* Vide Cudworth. Intel. Syst. p. 38.

\* Numb. xvi. 22. Vide

Mr. Stackhouse's Body of Divinity, p. 223, &c.

\* Vide Plu-

tarch. de Placitis Philos. lib. v. cap. 20. See Bayle Dict. Hist. art. Pereira, rem. E.

them, so long as it continues such; but when those organized bodies, by reason of their indisposition, become incapable of being farther acted upon, are resumed and retracted into that original head or fountain; it seeming not at all absurd to grant perpetuity of duration to the souls even of brutes, any more than to every the least particle of matter<sup>x</sup>. Nor is this doctrine of pre-existence unknown to the Mohammedans, who imagine, that God drew out of the loins of Adam all his posterity at once, and made a covenant with them, that they should acknowledge him for their lord<sup>y</sup>. They say, that all these men were actually assembled together in a valley near Mecca, or, as others say, in the plain of Dahia in India, in the shape of pismires, which were induced with understanding; and after they had, in the presence of the angels, as witnesses, confessed their dependence on God, they were again caused to return into the loins of their great ancestor<sup>z</sup>. That the Jews had likewise some notion of the soul's existing before the body, appears from their question put to our Saviour, whether the man that was born blind<sup>a</sup> had himself sinned, or his parents, to deserve that punishment; and as this opinion was not then contradicted, some have supposed it to have been thereby tacitly approved.

Notwithstanding which, the vulgar opinion of the successive creation of souls may, with good reason, be allowed; for why should we imagine, that God put forth all his creative vigour at once in a moment, ever afterwards remaining a spectator only of the consequent result, and permitting nature alone to do all, without any farther interposition<sup>b</sup>? and how is it possible, that, if our souls ever were in such a state of pre-existence, we should have so perfectly lost all memory<sup>c</sup> and consciousness of any such thing?

*Whether  
men before  
Adam.*

Before we have done with this subject, we must take some notice of the opinion of those, who think mankind were in being before Adam, who was the progenitor of the Jews only. To support which, they allege, that Moses makes mention of two distinct creations, one of mankind in general<sup>d</sup>, and the other of Adam and Eve<sup>e</sup>; and, in the progress of his history, gives strong intimations, that there were several more men in the world when they were created; else it is not easily to be conceived how Cain could be a tiller of the ground<sup>f</sup>, which must pre-suppos-

<sup>x</sup> Cudworth, ubi supra, p. 44; &c.

<sup>y</sup> Al Koran, cap. 7.

ver. 174.

<sup>z</sup> See D'Herbelot. Biblioth. Orient. p. 54. Mar-

raccius in Alcoran, p. 290.

<sup>a</sup> John ix. 2.

<sup>b</sup> Cudworth,

ubi supra.

<sup>c</sup> Genes. i. 27.

<sup>d</sup> Genes. ii. 7.

Ibid. ver. 1.

Genes. iv. 2.

all the artificers that have relation to tillage; or what reason he had to apprehend, ~~that~~ every one that found him would slay him<sup>a</sup>; nor can his going into another country, marrying a wife, and building a city<sup>b</sup>, be otherwise accounted for. From which they would infer, that Moses intended only to give an account of the origin of the Jews, and not of the primitive parents of the whole human race<sup>c</sup>. These objections are easily answered; for the passage wherein the creation of man is mentioned the second time, is plainly no more than a recapitulation of what had been said before of the creation of the world in general, with a more particular detail of that of our first parents. And, as to the numbers of men supposed to be in the world about the time of the murder of Abel, it is by no means improbable, that these should be the descendants of Adam and Eve, whose posterity, in the space of near one hundred and thirty years (for it was in that year of Adam's age that Seth, who was given in lieu of Abel, was born) might, by a fair calculation, be multiplied to many thousand souls, considering the primitive fecundity, and that none are supposed to have died in the interim<sup>d</sup>.

But the most plausible objection of the Pre-Adamites is, that, if Adam and Eve be allowed to be the progenitors of all mankind, there can be no tolerable cause assigned of the difference in colour between the whites and the blacks; it being very improbable they were both the offspring of the same parents. To this it may be answered, that the variety of complexions in the world may be rationally accounted for another way. We know how the hair and colour of men's bodies differ, according to the climate they inhabit, and their greater or less distance from the sun: we may therefore well conclude, that the first colony, which settled in a very hot country, received a great change in their complexion, proportionable to the heat of the climate, and became very tawny, gradually inclining to blackness, as the sun was more intense upon them. Hence, in a generation or two, that high degree of tawnniness might become natural, and at length the pride of the natives. The men might begin to value themselves upon this complexion, and the women to affect them the better for it; so that their love for their husbands, and daily conversation with them, might have a considerable influence upon the fruit of their wombs, and make each child grow blacker and blacker, according

*Their difference in colour accounted for.*

<sup>a</sup> Genes. iv. 14.

<sup>b</sup> Ibid. ver. 16, 17.

<sup>c</sup> Vide Peyreii

Præ-Adamit, lib. iii. cap. 4. Blount's, Oracles of Reason, p. 218.

<sup>d</sup> Vide Nichol's Conference with a Thief, vol. i. part 2.

to the fancy and imagination of the mother; the force of which is evident from many instances. Upon this supposition, the children thus produced must every birth approach nearer to an absolute blackness; and, as their tender bodies came to be exposed naked (as the manner of such countries is) to the violent heat of the sun, their skin must needs be scorched in an extraordinary manner, and, perhaps, its very texture altered, and by that means contract a blackness far superior to that of their parents. By such degrees it is not improbable that people of the fairest complexion, when removed into a very hot climate, may, in a few generations, become perfect negroes. As to what some have imagined, that this blackness was at first preternatural, and a judgment inflicted upon Ham, the son of Noah, for discovering his father's nakedness<sup>k</sup>, and that all people of that complexion are the progeny of this undutiful son; this seems very unlikely, and without foundation, the curse on that occasion being laid on Canaan, the son of Ham, by name, and yet his posterity are allowed not to have been black.

*Things  
more prior  
to the crea-  
tion.*

The Mohammedans, who have very right notions as to the creation of the world in six days, do, however, believe, that God, previous to that creation, made the table, whereon, as they suppose, his decrees are written; the pen wherewith they are written; the waters whereon his throne is established; and the throne itself<sup>l</sup>: wherein they have imitated the Jews, who say, that God created seven things before the world; viz. paradise, the law, the souls of just men, Israel, the throne of God's glory, Jerusalem, and the Messiah<sup>m</sup>.

*Of angels.*

Before we quit this subject, it may be expected we should say something of the creation of the angels, who so eminently concerned themselves in the affairs of mankind, at least in the first ages of the world.

Angels, in the proper signification of the word<sup>n</sup>, do not import the nature of any being, but only the office, to which they are appointed, especially by way of message, or intercourse between God and his creatures; in which sense they are called the ministers of God, who do his pleasure;

<sup>k</sup> Genes. ix. 24. <sup>l</sup> Vide Echellens. Hist. Arab. esp. 9. <sup>m</sup> Mascheth Pesachim.

<sup>n</sup> The word *angel* is Greek, and signifies a messenger: the Hebrew is מַלְאָכִים, the Arabic, and Persian words, signify the same thing. The angels are in Daniel (chap. iv. ver. 13, &c.) called מְרַחֲשֵׁי, or *watchers*, from their vigilance; for which reason they are in the remains we have of the prophecy ascribed to Enoch, named *egregori*; which word imports the same in Greek.

and ministering spirits sent forth to minister for them who shall be heirs of salvation. That there are such beings as we call angels, that is, certain permanent substances, invisible and imperceptible to our senses, indued with understanding and power superior to that of human nature, created by God, and subject to him, as the supreme being, ministering to his divine providence in the government of the world, by his appointment, and more especially attending the affairs of mankind, is a truth so fully attested by scripture, that it cannot be doubted; and was so generally acknowledged by the Jews, that it is scarce to be believed that even the Sadducees themselves utterly denied their existence; but only that they had no notion of their appearing in those latter times; as many Christians, though they do not absolutely impugn the being of spirits, yet are far from giving credit to the frequent stories of apparitions. Nay, the existence of such invisible beings was generally acknowledged by the ancient heathens, though under different appellations; the Greeks calling them *dæmons*, and the Romans *genii*, or *lares*<sup>d</sup>; Epicurus seems to have been the only one among the old philosophers, who absolutely rejected them<sup>e</sup>; and indeed, the belief of middle intelligences influencing the affairs of the world, and serving as ministers or interpreters between God and man, is as extensive as the belief of a God; having never, as we know, been called in question by those who had any religion at all.

And, had we no such revelation and tradition, it seems very reasonable to suppose there are intermediate beings to fill up the gap which would otherwise be in nature: for as there is a gradation of creatures on earth, some having barely being, as earth, air, and water; some that, besides being have life, as vegetables; some, that besides life have sense and perception, as brute animals; and some, that besides sense have reason and cogitation, as men; and as we see our sensitive part exists in beings beneath us; so it is very probable, that our more noble and intellectual part exists in beings as much superior to us, as we are to brutes; and that there is a like gradual ascent from the lowest rank of them, which borders upon man, to the highest, which comes as near as a finite creature can, to an infinite deity<sup>f</sup>.

<sup>d</sup> Vide Plutarch. de Placitis Philos. lib. i. cap. 8. & Varron. apud Auguft. de Civit. Dei. lib. vii. cap. 6. <sup>e</sup> Vide Plut. ibid. <sup>f</sup> Vide Stackhouse's Body of Divinity, p. 185, &c.

*When created.*

That the angels were in being long before the Mosaic creation, is generally allowed<sup>s</sup>; and indeed cannot be doubted, since they were actually present, if not employed, in that creation, when the morning-stars sang together, and all the sons of God shouted for joy<sup>h</sup>; and since it is more than probable, that the fall of the apostate angels was some time at least before it.

*Their nature, power, employment, &c.*

As to the natures of these beings, we are told, that they are spirits<sup>i</sup>; but whether pure spirits, divested of all matter, or united to some thin bodies, or corporeal vehicles, has been a controversy of long standing. Not only the ancient philosophers, but some of the Christian fathers<sup>k</sup>, were of opinion, that angels were clothed with ethereal or fiery bodies, of the same nature with those which we shall one day have, when we come to be equal to them. But the more current opinion, especially of later times, has been, that they are substances entirely spiritual, though they can, at any time, assume bodies, and appear in human, or other shapes<sup>l</sup>.

That the angelical powers and abilities vastly excel those of man, cannot be denied, if we consider, that their faculties are not clogged or impeded, as ours are, by any of those imperfections which are inseparable from corporeal beings: so that their understandings are always in perfect vigour; their inclinations regular; their motions strong and quick; their actions irresistible by material bodies, whose natural qualities they can control, or manage to their purposes; and occasion either blessings or calamities, public or private, here below; instances of which are too numerous to mention.

Besides their attendance on God, and their waiting and executing his commands, they are also presumed to be employed in taking care of mankind, and their concerns: and that every man had such a tutelar or guardian angel, even from his birth, was a firm belief and tradition among the Jews; and our Saviour himself seems to have been of the same sentiment<sup>m</sup>. The heathens were also of the same

<sup>s</sup> Vide Burnet. Archæol. lib. ii. p. 300, &c. <sup>h</sup> Job xxxviii 7. Yet some have imagined they were created the first day, and designed by Moses under the name of light: others, that they were created the sixth day, after man, to crown and consummate the creation, which rose by degrees from the less to the more perfect parts. <sup>i</sup> Vide Tillotson's Sermon. vol. ii. <sup>k</sup> S. Basil, S. Athanasius, and Methodius; and also S. Augustin. apud Sixt. Senens. lib. v. Annot. 8. <sup>l</sup> Vide acta concil. Nicen. s. act. 5. <sup>m</sup> Maimonid. More Nev. p. ii. cap. 49. <sup>n</sup> Vide Math. xviii. 10.

persuasion<sup>n</sup>, and thought it a crime to neglect the admonitions of so divine a guide<sup>o</sup>. Socrates publicly confessed himself to be under the direction of such an angel, or dæmon, as several others have since done<sup>p</sup>. And on this tutelar genius of each person, they believed his happiness and fortune depended. Every genius did his best for the interest of his client; and, if a man came by the worst, it was a sign the strength of his genius was inferior to that of his opponent, that is, of an inferior order; and this was governed by chance. There were some genii, whose ascendancy was so great over others, that their very presence entirely disconcerted them; which was the case of that of Augustus in respect of that of M. Antony<sup>q</sup>: and for the same reason, perhaps, some persons have wit, and speak well, when others are absent, in whose presence they are confounded, and out of countenance. The Romans thought the tutelar genii of those who attained the empire, to be of an eminent order, on which account they had great honours shewn them: nations and cities also had their several genii<sup>r</sup>. The ancient Persians so firmly believed the ministry of angels, and their superintendence over human affairs, that they gave their names to their months, and the days of their months, and assigned them distinct offices and provinces<sup>s</sup>: and it is from them the Jews confess to have received the names of the months and angels, which they brought with them when they returned from the Babylonish captivity<sup>t</sup>: after which, we find they also assigned charges to the angels, and, in particular, the patronage of empires and nations; Michael being the prince of the Jews<sup>u</sup>, as Raphael is supposed to have been of the Persians<sup>x</sup>.

The Mohammedans have so great respect for the angels, that they account a man an infidel, who either denies their existence, or loves them not<sup>y</sup>. They believe them to be free from sin, enjoying the presence of God, to whom they are never disobedient; that they are subtil pure bo-

<sup>n</sup> Vide Menand. Arrian. in Epictet. <sup>o</sup> Vide M. Antonin. Meditat. lib. ii. § 15. lib. v. § 19, &c. Plotin. Ennead. III. lib. iv. Diog. Laert. in Zenon. p. 418. <sup>p</sup> Particularly Plotinus, whose dæmon is said to have appeared at the evocation of an Egyptian priest in the temple of Isis at Rome, in the presence of Plotinus himself, and proved to be a god, and not a simple dæmon; whereupon Plotinus was immediately congratulated by the priest, on so extraordinary a prerogative. Porphy. in Vita Plotini. <sup>q</sup> Plutarch. in Antonio, p. 930. <sup>r</sup> Vide Dodwel. Præl. ii. ad. Spart. Hadrian. p. 176, &c. <sup>s</sup> Vide Hyde, Rel. Vet. Pers. cap. 19, & 20. <sup>t</sup> Talmud Hierosol. in Keth ha Nidana. <sup>u</sup> Dan. xii. 1. <sup>x</sup> Hyde, ubi sup; p. 270, 271.



die, being created of light; and have no distinction of sexes, nor do they need the refreshment of food or sleep. They suppose them to have different forms and offices; that some adore God in several postures, others sing his praises, and intercede for men, some carry and encompass his throne; others write the actions of men, and are assigned guardians to them <sup>7</sup>.

As the numbers of these celestial spirits are very great <sup>8</sup>, it is likewise reasonable to believe, that there are several orders and degrees among them, which is also confirmed by scripture. whence some speculative men have distributed them into nine orders, according to the different names they are there called by; and reduced those orders into three hierarchies, as they call them, to the first of which belong seraphim, cherubim, and thrones, to the second, dominions, virtues, and powers; and to the third, principalities, archangels, and angels. They imagine further, that there are some who constantly reside in heaven, others who are ministers, and sent forth, as there is occasion, to execute the orders they receive from God by the former. The Jews reckon but four orders, or companies of angels <sup>9</sup>, each headed by an archangel; the first order being that of Michael, the second of Gabriel, the third of Uriel, and the fourth of Raphael. But though the Jews believe them to be but four, yet, it seems, there were rather seven <sup>10</sup>. The Persians also held there were subordinate degrees among the angels <sup>11</sup>.

*Of the  
fallen an-  
gels.*

Although the angels were originally created perfect, good, and obedient to their Maker's will, yet some of them sinned <sup>12</sup>, and kept not their first estate <sup>13</sup>, but left their habitation; and so, of the most blessed and glorious, became the most vile and miserable of all God's creatures. They were expelled the regions of light, and cast down to hell, to be reserved in everlasting chains under darkness, until the day of judgment. With heaven they lost their heavenly disposition, which delighted once in doing good, and praising God; and fell into a settled rancour against him, and malice against men. their inward peace was gone; all desire of doing good departed from them; and, instead thereof, revengeful thoughts and despair took possession of them, and created an eternal hell within them.

<sup>7</sup> Compendium Theolog. Moham. cap. 3. apud Reland. de Rel. Mohammed. <sup>8</sup> Revel. v. 11. <sup>9</sup> Mainmonid. More Nevoch. part ii. cap. 20. <sup>10</sup> Revel. iv. 5. viii. 2. <sup>11</sup> Tohit xii. 15. <sup>12</sup> Vide Hydei de Isid. Vet. Pers. cap. 13. & 29. <sup>13</sup> 2 Pet. ii. 4. <sup>14</sup> Jude ver. 6.

When, and for what offence, these apostate spirits fell from heaven, and plunged themselves into such an abyss of wickedness and woe, are questions very hard, if not impossible, to be determined by any clear evidence of scripture. As to the time, it is most reasonable to believe, that their fall preceded the creation of the world; though some have imagined it to have been after; and that carnality, or Insisting to converse with women upon earth, was the sin which ruined them<sup>a</sup>: an opinion built on a mistaken interpretation of scripture, as if angels were meant by the sons of God, who are said to have begotten the mighty men of old in the daughters of men<sup>b</sup>. Others have supposed, that the angels, being informed of God's intention to create man after his own image, and to dignify his nature by Christ's assuming it, and thinking their glory to be eclipsed thereby, envied man's happiness, and so revolted<sup>c</sup>: and with this opinion that of the Mohammedans has some affinity, who are taught, that the devil, who was once one of those angels who are nearest to God's presence, and named Azazel<sup>d</sup>, forfeited paradise for refusing to worship, or pay homage to Adam, at the command of God<sup>e</sup>. But on what occasion soever it first shewed itself, pride seems to have been the leading sin of the angels<sup>f</sup>: who, admiring and valuing themselves too much on the excellence of their nature, and the height of their station, came at length to entertain so little respect for their Creator, as to be guilty of downright rebellion and apostasy<sup>g</sup>.

It is certain, from scripture, that these fallen angels were in great numbers<sup>h</sup>, and that there was also some order and subordination preserved among them; one especially being considered as their prince, and called by several names, Beelzebub, Satan, or Samael, by the Jews; Ahârîman, by the Persians; and Eblis, by the Mohammedans. Their constant employment is not only doing evil themselves, but endeavouring, by all arts and means, to seduce and pervert mankind, by tempting them to all kind of sin, and thereby bringing them into the same desperate state with themselves.

Besides the angels and devils, the Mohammedans believe there are a sort of intermediate creatures, which they call

*The time of their fall, their offence, &c.*

*Of intermediate spirits, or genii.*

<sup>a</sup> Josephus, Philo Jud. Origen, Tertullian, &c. <sup>b</sup> Genes.

vi. 2. 4. <sup>c</sup> Irenæus, Lactantius, Gregory Nyssen, &c.

<sup>d</sup> Vide Reland. de Rel. Mohammed. p. 189, &c. <sup>e</sup> Al

Korân, cap. ii. ver. 54. <sup>f</sup> Vide 1 Tim. iii. 6. and the magnificent

comparison of the fall of proud Sennacherib to that of Lucifer,

Isaiah xiv. 12. &c. <sup>g</sup> The opinion of St. Chrysostom, Theodoret,

Athanasius, &c. <sup>h</sup> Yet some have endeavoured to prove there

is no more than one devil. Vide Lettres de Bayle, tom. i. p. 360.

jin,

jin, or genii, of a grosser fabric than angels ; some of whom are good, and others bad, and capable of future salvation, or damnation, as men are. The Orientals pretend, that these genii inhabited the world for many thousand years before the creation of Adam, under the reigns of several princes, who all bore the common name of Solomon : but, falling at length, into an almost general corruption, Eblis was sent to drive them into a remote part of the earth, there to be confined : that some of that generation still remaining were by Salmûrath, one of the ancient kings of Persia, who waged war against them, forced to retreat into the famous mountains of Kâf : of which successions, and wars, they have many fabulous and romantic stories. They also make different ranks and degrees among this kind of beings (if they are not rather of different species), some being called absolutely jin ; some, peri or fairies ; some, div, or giants ; others, twins or fates \*.

As to the ancient Greeks and Romans, we do not find they had any notion of evil spirits, or devils, in the usual sense of the word, if we except only Plutarch's evil principle before mentioned. Their infernal gods were not conceived to be of an evil nature ; and though they believed the Furies were the tormentors of wicked men in another life, yet they looked on them as goddesses, and the avengers only of evil actions.

Much more might be added to what we have already said on these subjects ; but as we have given the opinions of the most celebrated philosophers, it is not necessary to be more diffuse.

\* Vide D'Herbelot, Bibl. Orient. p. 369. 320, &c.

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# A P P E N D I X.

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## *The History of the Etruscans.*

### S E C T. I.

#### *Description of Etruria.*

THAT the Etruscans, in times of very remote antiquity, were masters of almost all Italy, appears probable from several authors. The whole region called Italia by the Latins, went under the name of Tyrrhenia amongst the more ancient Greeks, according to Dionysius Halicarnassensis <sup>a</sup>; a circumstance which seems to imply, that it was formerly subject to the Tyrrhenians, or Etruscans, and from them received that denomination. Livy <sup>b</sup> and Plutarch intimate, that the seas which, in some measure, surround Italy, that is, the Tyrrhenian, the Ionian, and the Adriatic, were anciently denominated the Etruscan sea; and that the Etruscans possessed all that vast tract extending from the Alps to the streights separating Italy from Sicily. They built twelve cities beyond the Tiber, afterwards the boundary of the Proper Etruria on that side, according to Strabo <sup>c</sup>; and that Nola <sup>d</sup> and Capua acknowledged them for their founders, we learn from Cato: nay, they had

*Italy formerly subject to the Etruscans.*

<sup>a</sup> Dion. Halic. Antiq. Rom. lib. i. in Mario.  
lib. i. cap. 7.

Strab. lib. v.

<sup>b</sup> Liv. lib. i. & v. Plut.

<sup>d</sup> Cato, apud Vel Patere.

twelve capital cities, or heads of lucumonies<sup>a</sup>, in the tract terminated by the Po and the Alps, as may be collected from history. Virgil and Silhus Italicus rank Celenia and Mantua amongst the cities of Etruscan extraction; and indeed, that this most ancient nation, in very early times, occupied the whole tract between the Alps and the Apennines, sufficiently appears from Livy. Pliny says<sup>f</sup>, that Bononia, or, as it is now called, Bologna, was anciently looked upon as the principal city of Etruria; an assertion which implies, that there was a time when Etruria comprehended that part of Italy lying between the Alps and the Apennines. In confirmation of the above mentioned authorities, it may be observed, that many Etruscan relics and fragments of antiquity have been dug up in various provinces of the kingdom of Naples<sup>g</sup>, Verona, Padua, &c. as well as the duchy of Tuscany, or the Proper Etruria.

*The Latins  
a colony of  
the Etrus-*

Italy, however, must be allowed to have been a very ancient name; but then it was first limited to a small part of the region afterwards so called. Aristotle<sup>h</sup> and Antiochus Syracusanus assign this appellation first to a tract comprising only the Brutian territory, and part of Lucania; though it afterwards reached the districts even contiguous to the Alps. It is probable that the kingdom of Latium was a colony of the Etruscans; and that the first traces of the city of Rome<sup>i</sup>, may possibly have been owing to that nation (A).

The Gauls making<sup>k</sup>, at different times, irruptions into Etruria, by degrees, seized upon that part of it situated between the Alps and the Apennines, as we learn from Livy and Plutarch.

In the superior part of Etruria, several colonies of Greeks found means to make settlements; and from them it was called Magna Græcia<sup>l</sup>. These colonies gradually insinuating themselves into the country, at various periods, made themselves masters of it; but the precise time of every conquest we cannot pretend to ascertain. It will not be

<sup>a</sup> Dempst. de Etrur. Regal. lib. iv. cap. 110. Scip. Maff Orig. Etrusc. & Lat cap. 2. Lipsiæ, 1731.

<sup>f</sup> Plin. lib. iii. cap. 15.

<sup>g</sup> Scip. Maff. ubi supra.

<sup>h</sup> Aristot. Polit. lib. vii. cap. 10.

<sup>i</sup> Antioch. Syracusan. apud Dion. Halicar. Strab. lib. vi. Bochart. Chan. lib. i. cap. 33.

<sup>k</sup> Liv. lib. v. Plut. in Camil.

<sup>l</sup> Phil. Cluver. Ital. Antiq. lib. ii. cap. 1.

(A) Antiochus Syracusanus, the Trojan war by the Pelasgi; who was an admirable compiler an assertion which is also confirmed by Plutarch. of ancient history, affirms Rome to have been built long before

improper

improper to observe, that the Gauls <sup>o</sup>, or inhabitants of Gallia Celtica, made four irruptions into Etruria before they conquered the tract above mentioned. The first of these happened about six hundred years before the birth of Christ, and the last a little before the taking of Rome by Brennus.

The Etruscans were likewise dispossessed of a pretty large extent of territory, by the Samnites and Ligurians, long before they submitted to the Romans. This fact we learn from Mela <sup>p</sup>, Livy, and Strabo. So that, at last, they found themselves confined within the limits of Etruria Propria, where, for several ages, they made a very considerable figure. As we know little of the Etruscans, whilst in the zenith of their power, it would be improper to attempt a description of all the countries they at that time possessed: it will therefore be sufficient to give our readers a general idea of the boundaries and principal cities of the Proper Etruria.

*The Samnites and Ligurian seize upon part of Etruria.*

Etruria Propria, Etruria Posterior, or, as it is simply styled by most of the Latin writers, Etruria, was bounded on the east by the Tiber <sup>q</sup>, on the west by the Macra, on the south by the Tyrrhenian sea, and on the north by the Apennines. The most ancient Greeks called it Tyrſenia; but Polybius <sup>r</sup>, and those who lived after him, denominated this country Tyrrhenia. Tyrſenia is undoubtedly the true name, as corresponding with that of the Lydian prince, Tyrſenus, under whose conduct, according to Herodotus <sup>s</sup>, the Tyrſeni, or Tyrrheni, first made a settlement in Italy.

*Limits of Etruria Propria.*

Etruria was divided into twelve states or dynasties <sup>t</sup>, every one of which had its peculiar city. These were Volſinii, Camers or Clusium, Cortona, Perusia, Arretium, Falterii, Tarquinii, Volaterræ, Rusellæ, Vetulonii or Vetulonium, Cære, and Veii; to which some add Luna <sup>u</sup>, Fæſulæ, and Populonium. Each of the Tuscan states, or tribes, was governed by its own prince, called in the Etruscan language lucumo, and received its denomination from the capital city.

*Etruria divided into twelve tribes.*

Volſinii, now Bolsena, stood on the confines of Latium, about forty-five miles north-west of Rome, near a lake called by the ancient Romans Lacus Volſiniensis, and by the modern Italians Lago di Bolsena. That this was one of the most famous and opulent cities of Etruria, appears

*Volſinii.*

<sup>o</sup> Liv. lib. v. cap. 34, 35. <sup>p</sup> Mel. lib. ii. cap. 4. Liv. lib. xli. Strab. lib. v. <sup>q</sup> Strabo, lib. v. Plin. lib. iii. cap. 5. <sup>r</sup> Cluver. Ital. Antiq. lib. ii. cap. 1 sub. init. <sup>s</sup> Herod. lib. i. <sup>t</sup> Liv. lib. iv. v. vii. &c. <sup>u</sup> Tho. Dempſt. de Etrur. Regal. lib. iv. cap. 14, 19, 20. Florentiæ, 1724.

from Livy \*. It was once destroyed by lightning, and reduced by the Romans, under the conduct of M. Fulvius Flaccus, in the year of Rome 489. The citizens of Volturni seem to have been skilful artificers, at least in the art of statuary †, by the great number of statues carried from thence to Rome. Pliny asserts, that the invention of hand-mills was owing to the people of Volturni. Ponsena is a town of little note, though frequently passed through by travellers, as lying in the great Roman road; and consequently no traces of its former opulence and grandeur are now to be discovered.

*Clusium.*

Clusium, or, as it is now called, Chiusi, stood upon the † Clanis, the Chiana of the present Tuscans, about twenty-eight miles north of Volsini, and sixty-five north-west of Rome. The marsh or lake near it was denominated by the ancients Palus † Clusina, and Lacus Clusinus; but it has for several ages been considered by the moderns as part of the Chiana, into which the Tresa discharges itself, not far from Chiusi. This city was justly celebrated for being the seat of the Tuscan † kings before the Trojan war; as also for being the residence of Ponsena, who was at the head of the Etruscan lucumones; for, though the twelve capital cities above mentioned were immediately governed by their respective princes †, yet they were all under one supreme head, or sovereign, and, at all critical junctures especially, submitted to his authority. Clusium seems to have been built by the Umbri, who, according to Pliny, were indigenæ, or some of the first inhabitants of Italy.

*Rusellæ.*

Rusellæ, or, as the Etruscans antiently wrote it, Rusclæ, was a city of great antiquity, and the capital of a lucumony †. It stood on a hill †, at a small distance from the Lacus Prelius or Prelius, now the Lago di Castiglione. From its ruins has risen the town of Moscona, near the mineral waters called Bagni di Roselle, about three miles north of Grosseto. That Rusellæ was a city of wealth and power in the year of Rome 146. i. e. above six hundred years before Christ, and therefore probably preceded the Trojan war, may be inferred from the best authors, who have treated of the infancy of the Roman state.

\* Liv. lib. v. ix. x. Vide etiam Dionys. Halicar. Antiq. Roman. lib. xiv. Pann. lib. ii. cap. 52. Viter. Max. lib. ix. cap. 1. & Zonar. Annal. lib. ij. † Method. Sepsius apud Plin. lib. xxxiv. cap. 7. † Vide Cluver Ital. Antiq. lib. ii. p. 566, 567, 568. † Strab. lib. v. † Dempst. de Etrur. Regal. lib. ii. cap. 41. 43. & lib. iv. cap. 18. † Dion. Halicar. Antiq. Rom. lib. i. † Dion. Halicar. Antiquit. Rom. lib. iii. Liv. pass. † Phil. Cluver. ubi supra. p. 573.

Cortona, or rather Croton, was a city at least coeval with the first migration of the Pelasgi, or Tyrseni, into Italy; if it was not of Umbrian original. It is seated upon a hill, about thirty miles west of Perusia, between a ridge of mountains, called by <sup>c</sup>Livy from their proximity to it, the mountains of Cortona, and the Lacus Thrasymenus, now the Lago di Perugia.

Perusia, now Perugia, an inland city of Etruria, stood <sup>f</sup> upon the Tiber, near the famous mount Ciminus. It was a place of very considerable note in the earlier ages of the Roman republic, and <sup>g</sup> in the times of the kings. Some take it to have been built by Tarchon<sup>h</sup>, a very early Etruscan prince; and others, by the Tyrsenian king Ocnus, who, notwithstanding what has been advanced by Virgil, lived long before the Trojan war: be that as it may, no-one ever doubted of its very remote antiquity; and that it was one of the twelve original cities of Etruria, is beyond all <sup>i</sup> manner of dispute.

Arretium, or Arretium, now Arezzo, was an inland city of Etruria, in a mountainous tract, about a thousand stadia from Rome, according to <sup>k</sup> Strabo. It appears from <sup>l</sup> Silius Italicus, and others, that some of the ancient kings of Etruria held their residence here. That it was a place of great fame in the reign of Tarquinius Priscus, above six hundred years before the commencement of the Christian æra, we learn from <sup>m</sup> Dionysius Halicarnassensis. The wall which surrounded Arretium, was so singular a curiosity that it merited the attention <sup>n</sup> of Pliny and Vitruvius. This city was famous for the earthen ware <sup>o</sup> it produced. It stood at a small distance from the Apennines, as well as the source of a little river, now called the Cerfone. It was likewise very near the confluence of the Clanis, in the middle of whose course was the famous lake above mentioned, <sup>p</sup> and the Arno.

Falerii, or rather Falestii, was the capital of the Falisci, <sup>q</sup> and is supposed to have occupied that spot of ground on which at present stands Citta Castellana. However, the

<sup>c</sup> Liv. lib. xxii. cap. 4. <sup>f</sup> Phil. Cluver. ubi supra, cap. 3.  
<sup>d</sup> The Dempst. de Etrur. Regal. lib. v. cap. 10. <sup>g</sup> Appian. Bsl. Civil. lib. v. p. 699. Liv. lib. ix. <sup>h</sup> Serv. ad Æn. x. Vide etiam Cluver. & Dempst. ubi supra. <sup>i</sup> Appian. ubi supra. Diod. Sic. lib. xx. Liv. lib. ix. <sup>k</sup> Strab. lib. v. <sup>l</sup> Sil. Ital. Punicor. lib. vii. Dempst. de Etrur. Regal. lib. ii. cap. 54. p. 220. <sup>m</sup> Dion. Halicar. Antiq. Rom. lib. iii. <sup>n</sup> Plin. lib. xxxv. cap. 14. Viteruv. lib. ii. cap. 8. <sup>o</sup> Plin. ubi supra, cap. 12. <sup>p</sup> Polyb. lib. ii. Vide etiam Cluver. ubi supra, cap. 3. p. 571—573. & Dempst. ubi supra, lib. v. cap. 7. p. 308—313.



learned are not agreed in this particular. In the word Falisci the ancient name Pelasgi, or Thelafgi, plainly appears. That Falern, or Falesii, was a place of great antiquity, may be inferred from <sup>q</sup>Strabo. It is likewise represented as a fortress of vast strength by Livy and <sup>r</sup>Plutarch. <sup>s</sup>Anton. <sup>v</sup>Malla Galefius has written a particular treatise of the origin and achievements of the Falisci; to which we refer our curious and inquisitive readers.

**Tarquini.**

Tarquini, Tarconia, or Tarchonia, was a city of great note in the earliest times, and the seat of a lucumo. It is supposed to have been built by Tarcon<sup>t</sup>, a Tyrsenian prince, whom some make the same with Tages, several centuries before the Trojan war: but the precise time of its foundation, for want of sufficient light from ancient history, cannot be determined. The ruins of Tarquini are still to be seen, at a small village about a mile north of Corneto, called by the modern Tuscans Tarquinia. L. Tarquinius Priscus, the fifth king of Rome<sup>u</sup>, was born here. As the Tarquinian lucumony extended as far as the Lago di Bolsena, we find that lake denominated by Pliny <sup>w</sup>Lacus Tarquinienfis. The Tyrsenians, or Etruscans<sup>x</sup>, feigned Tages to have first appeared in this district. Tarquini stood at a small distance from the sea, upon the Marta, which, at present, retains its ancient name.

**Volaterra.**

Volaterræ, now Volterra, was the head of a lucumony, and a very ancient city; as sufficiently appears from Dionysius Halicarnassensis, Tully and Livy, as well as from the numerous relics and fragments of antiquity that have for several ages been discovered in its neighbourhood. It stood upon the summit of a steep mountain, whose declivity was fifteen stadia, and even many more on one side, according to Aristotle<sup>y</sup>, as explained by Cluverius. For a farther account of this situation, our readers may have recourse to <sup>z</sup>Aristotle, Dionysius Halicarnassensis, and Strabo.

**Vetulonium.**

Vetulonium, in some of the earliest ages at least, seems to have been not only the residence of a lucumo, but even the principal city of Etruria; for it was, according to Silius<sup>a</sup>, the ornament, and consequently the most illustrious, of all

<sup>q</sup> Strab. lib. v. <sup>r</sup> Liv. lib. v. <sup>s</sup> Plut. in Camil. <sup>t</sup> Anton. Massa de Origine & Rebus gestis Faliscorum, p. 699. Inter Ital. Illustrat. Scriptor. Francof. 1600. <sup>u</sup> Strab. ubi supra. Vide & Phil. Cluver. Ital. Antiq. lib. ii. cap. 3. <sup>v</sup> Dion. Halicar. lib. iii. <sup>w</sup> Plin. Nat. Hist. lib. iii. cap. 95. <sup>x</sup> Cic. Divinat. lib. ii. Censorin. de Die Natal. <sup>y</sup> Aristot. de Mirab. Phil. Cluver. ubi supra, p. 513. <sup>z</sup> Aristot. ubi supra. Dionys. Halicar. lib. iii. Strab. lib. v. <sup>a</sup> Sil. Ital. Punie. lib. viii.

the Tyrsenian cities. It plainly appears, that the Romans<sup>b</sup> borrowed their fasces, secures, lictores, sella curulis, and prætecta, from the citizens of Vetulonium. Dionysius Halicarnassensis represents Vetulonium as a city, or rather state, of great power in the time of Romulus; and that it was so seldom mentioned by the Roman historians, is owing, according to<sup>c</sup> Dempster, to its being destroyed in the infancy of Rome. The situation of Vetulonium is not now perfectly known; but Cluverius seems to have the greatest probability on his side, when he supposes<sup>d</sup> the ruins at present called Vetulia, near the Vetletta, or Vetulonian forest, about a league from the sea, to be the remains of Vetulonium. For this notion is not only favoured by the modern names Vetulia and Vetletta, but likewise by the hot waters which the Italians call Le Caldaje, at a small distance from the Vetletta; since these waters undoubtedly answer to the Aquæ Calidæ, which<sup>e</sup> Pliny places in the neighbourhood of the ancient Vetulonium.

Cære, now Cerveteri, was built by the Pelasgi, after their *Cær.* expulsion from Thessaly by the Hællens under the conduct of Deucalion, as we learn<sup>f</sup> from Strabo. It flourished at the time of the Trojan war, when Mezentius<sup>g</sup>, king of Etruria, resided in it. The power and opulence of this city were likewise very conspicuous in the first ages of the Roman state, and even long before the birth of Romulus, as we find attested by<sup>h</sup> Lycophron, Dionysius Halicarnassensis, Virgil, Livy, and Strabo. Cære stood upon an eminence, about four miles off the Tyrrhenian sea, and not far from the confines of Latium. The Thessalian Pelasgi at first denominated it Agylla, but the Tyrsenians afterwards Cære.

Vei was a very potent and renowned city of Etruria, *Vei.* whose district or lucomony might have been considered as the Etruscan frontier on the side of Latium. It was a place of great wealth, surrounded by a high wall of vast strength, and almost inaccessible by its situation; but frequently embroiled with the Romans. However, after a vigorous defence, it fell a victim to their resentment, or rather insatiable ambition, being taken<sup>k</sup> and demolished by Camillus, and the inhabitants transplanted to Rome. The district or ter-

<sup>b</sup> Dempst. de Etrur. Regal. lib. iii. cap. 24. p. 306, 307. Vide & Phil. Cluver. ubi supra, p. 473. <sup>c</sup> Sil. Ital. ubi supra. Dionys.

Halicar. lib. ii. <sup>d</sup> Phil. Clav. ubi supra, p. 474. <sup>e</sup> Plin. lib. ii. cap. 103. <sup>f</sup> Strab. lib. v. <sup>g</sup> Liv. lib. i. Virg. Æn. lib. vii. viii.

<sup>h</sup> Lycophr. in Alexand. Dion. Hal. Antiquit. Roman. lib. iii. Liv. & Virg. ubi supra. Strab. lib. v. <sup>i</sup> Dion. Hal. Sic. ubi supra. Liv. lib. v. cap. 21.

ritory of Veii was of a considerable extent, and bounded by the Tiber on the side of Latium, before the birth of Romulus; and the city at the time of its reduction, larger and more magnificent than Rome. Its situation, according to Cluverius<sup>m</sup>, was somewhere near the spot upon which Scrofanò at present stands; though this cannot now (B) be precisely determined. The twelve lucumonies of Etruria, by their original constitution, which must have preceded the Trojan war several ages, were obliged to act in conjunction on all important occasions; and therefore the others refused to assist Veii, because it had placed itself under regal government without their privity and approbation. This circumstance is an incontestable proof of the high antiquity of Veii<sup>n</sup>.

*Luna.*

Luna was a large city famous for its harbour, the town stood on the Tuscan side of the Macra, where it falls into the sea; but the harbour was on the other side of that river, at the distance of two short miles, now known by the name of the gulph of Spetia, comprehended in the ancient Liguria. The ruins of Luna are still to be seen in the neighbourhood of Sarzana.

*Fesula.*

Fesula, now Fiesole, stood at the foot of the Apennines, and made<sup>o</sup> a considerable figure long before the Romans subjugated Etruria. As the Æolic digamma, in some Etruscan words, almost entirely loses<sup>p</sup> its power, or at most comes up barely to a note of aspiration, the earlier Tuscans might pronounce Fesulæ, Esule, or Hesule, though they wrote it Fesule. In which case, we may deduce it from the Arabic<sup>q</sup> word *فسل*, which signifies *a root or foot of a moun-*

<sup>m</sup> Phil Cluver. ubi supra, p. 530, 531. <sup>n</sup> Liv. lib. v. sub. init.  
<sup>o</sup> Polyb. lib. ii. Liv. lib. xxii. Cic. in Cat. Sal. pass. Plin. Ptol. &c.  
Vide etiam Phil. Cluver. ubi supra, p. 509, 510 & Dempst. de Etrur.  
Regal. lib. iv. cap. 19. <sup>p</sup> Tab. Eugubin. iv. lib. 5. 25, &c. vii.  
lib. 4, &c. Tab. apud Gor. Mus. Etrusc. clxx. Vide & Gor. ibid.  
p. 483. <sup>q</sup> Al Zamakhshari.

(B) The situation of Veii seems to have been pretty well determined by the later antiquaries: they place it near the banks of the Cremera, now the Valca, at a small distance from a famous inn, called la Storta, about ten miles north-west of Rome. Upon this spot several vestiges of an exceeding large ancient city were

to be seen in the time of Lucas Holstenius; and we are told by the learned Justus Fontaninus, that some noble fragments of ancient marble pillars, bases, statues, &c. were not many years since, dug up there by some workmen, employed for that purpose by Cardinal Chigi (1).

(1) Luc. Holsten. in Not. ad Cluver. p. 55. Just. Fontanin, de Antiquit. Hort. p. 771 78. Romæ, 1713.

tain; and this seems to be countenanced by the local proper name <sup>p</sup> Azal, or Afal, that occurs in Scripture. It may likewise be derived from <sup>q</sup> Phasal, Phesal, or Fesal, as the Tuscans <sup>r</sup> had an excellent quarry of marble near Luna, and were famed for their skill in <sup>s</sup> architecture and masonry, from remote antiquity. That it was a very old town, appears both from <sup>t</sup> Diodorus Siculus, and an ancient Etruscan <sup>u</sup> relic, that was not many years since discovered in the neighbourhood of this place.

Populonium, Populonia, or Populonii (for it went by all <sup>Populonium.</sup> these names,) in Etruscan Pupulun, or Pupulum, stood <sup>v</sup> upon a high promontory of the same name, that, projecting into the sea, formed a kind of peninsula, according to Strabo. It had a very commodious <sup>x</sup> harbour, capable of receiving a large number of ships, and consequently was of great importance to the Etruscans. It had also an arsenal, well furnished with <sup>y</sup> all sorts of naval stores, and a quay for the shipping off or landing of goods. Vast <sup>z</sup> quantities of copper, in remote times, were imported here from the island of Æthalia, now Elva or Ilva, where that metal was then produced; but these mines failing, some ages after, iron was discovered in the same place <sup>a</sup>, and, as soon as dug up, carried to Populonium. So that the people of Populonium made vessels, and other implements, of copper and brass, even in the earliest times; and afterwards fabricated arms, instruments, machines, and utensils of iron, which they continued to do in the days of Aristotle and Strabo. The ruins of Populonium are still to be seen about three miles west of Bombino, and ten north of the ancient remains of Vetulonium. This maritime town was probably built by the Pelasgi, or inhabitants of Volterra, not long after the erection of the twelve original cities. The port or haven of Populonium is now called Porto Barattò.

As the limits we have here prescribed ourselves, will not permit us to touch upon every city or town of Etruria, mentioned by the ancient geographers and historians, our readers will be satisfied with a brief account of these that were the most famed for their power and antiquity.

Pisæ, now Pisa<sup>b</sup>, stood near the confluence of the Æsar <sup>Pi</sup> and the Arnus, at a small distance from the Tyrrhenian sea.

<sup>q</sup> Zach. xiv. 5. Schind. ubi supra, p. 113. <sup>r</sup> Val. Schind. ubi supra, p. 1450. <sup>s</sup> Strab. lib. v. <sup>t</sup> Liv. lib. i. Felt. in voc. Atrium. Vide etiam Scrip. Mass. Orig. Etrusc. p. 15, 16. <sup>u</sup> Diod. Sic. lib. xx.

<sup>v</sup> Phil. Bonar. Explicat. & Conject. ad Monument. Etrusc. op. Demph. Addit. p. 95. Florentinæ, 1726. <sup>w</sup> Strab. lib. v. <sup>x</sup> Idem ibid. <sup>y</sup> Idem ibid. <sup>z</sup> Strab. lib. v. & Aristot. de Mirab.

<sup>a</sup> Idem ibid. <sup>b</sup> Strab. lib. v.

Cato <sup>c</sup> says it was built by Tarchon, the son of Tyrrhenus ; but its foundation is attributed either to the Aborigines, or first Pelasgi, by Dionysius <sup>d</sup> Halicarnassensis. The sea between the promontories of Luna and Populonium, that received the Arnus, was called in the Roman times the Pisan gulf, or bay <sup>e</sup> of Pisæ; which shews Pisæ to have been then a very considerable town. But what is said of Pisæ, after the Romans conquered Etruria, does not properly belong to the history of the Etruscans.

**Labro.** Labro, now Livorno, was situated on the gulf of Pisa <sup>f</sup>, about twelve miles south of that city. Cicero <sup>g</sup> calls it Labro, and <sup>h</sup> Zosimus Libernum. Cluverius takes it to be the Ad Herculem of Antoninus. The port, as well as town, of Labro, seems to be taken notice of by Cicero. Livorno, at this day, enjoys a most flourishing and extensive trade.

**Telamon.** Telamon, now Talmone, a maritime town of Etruria, with a commodious haven, stood upon a promontory of the same name, about nine miles south east of the mouth of the river Umbro, the Ombrone of the moderns.

**Cosæ.** Cosæ or Cosa, the seat of king Massicus, one of Æneas's auxiliaries, stood upon a hill and promontory, a little above the Port of Hercules, now known by the name of Porto Ercole. The inhabitants took great quantities of the tunny-fish, with which the Tyrrhenian sea in these parts abounded; in order to which they found it requisite to erect an high tower from whence they might view these animals at a considerable distance. This seems to have been a very ancient custom amongst them, as may be inferred from Strabo.

**Fanum Voltumnæ.** Fanum Voltumnæ was a celebrated city of Etruria, where the twelve Etruscan lucumonies were convened <sup>i</sup> on all extraordinary occasions, supposed <sup>k</sup>, by Cluverius, to stand upon the spot occupied, at present, by the city of Viterbo. The Etruscan name of this town has not reached us; but that given it by the Romans, must convince all reasonable people, were other arguments wanting, that the Tyrrhenians came from the East: for it was no uncommon thing for the Canaanites, or Phœnicians, to denominate their cities the temples of their false deities, as we learn from <sup>l</sup> Scripture.

**Sutrium.** Sutrium, now Sutri <sup>m</sup>, was a rich and flourishing city in the earlier ages of Rome, and considered, by the Romans

<sup>c</sup> Cato apud Sery. ad Æn. x. Vide etiam Phil. Cluver. ubi supra, p. 464. <sup>d</sup> Dion. Halicarn. Antiquit. Rom. lib. i. <sup>e</sup> Tacit. Histor. lib. iii. <sup>f</sup> Phil. Cluver. ubi sup. p. 468. <sup>g</sup> Cic. ad Attic. <sup>h</sup> Zosim. Histor. lib. v. <sup>i</sup> Liv. lib. iv. <sup>k</sup> Phil. Cluver. ubi sup. p. 468. <sup>l</sup> Deut. xxxiv. 6. Josh. xv. 10. Jer. xlv. 13, &c. <sup>m</sup> Steph. de Urb. Plut. in Camill. Liv. lib. ix. asp. th. & alibi pass.

as the key or inlet into Etruria. It was, therefore, undoubtedly esteemed by the Etruscans, when in their possession, as a kind of barrier with regard to Umbria and Latium. It stood about twenty-five or twenty-six miles north-west of Rome<sup>a</sup>; and was taken twice<sup>a</sup> in one day, first by the Etruscans, afterwards by Camillus. Sutrium was first<sup>a</sup> an ally of the Romans, and afterwards one of their colonies and municipia. The time or author of its foundation cannot now be determined.

Nepe, Nepet, or Nepete, now Nepi, a town of considerable strength, stood a little to the north-east of Sutrium, upon the borders of the Faliscan territory. Camillus carried this place by assault. In after-ages, it was a Roman colony and municipium.

Fescennium was built either by the Siculi<sup>a</sup> or Pelasgi, *Fescennium.* and consequently was a town of the highest antiquity. The ruins<sup>a</sup> of it are still visible near Gallese, in the neighbourhood of Citta Castellana. Nuptial songs or poems are said to have been first used by the people of this city, and were therefore called Versus Fescennini. These songs, at first, kept within the bounds that virtue and decency prescribe; but afterwards degenerated into a kind of doggerel, or loose verses, which were a jumble of insipid jests, mixed with all sorts of ribaldry<sup>a</sup>.

Alfium stood a little east of Cære, and, according to Cluverius, occupied the spot on which, at present, Palo stands. *Alfium.*

As for Regifvilla, Fregenæ, Saturnia, Janiculum, Statonia, Gravisca, Pyrgi, and Horta, though places of great antiquity, as they made no considerable figure within the historical period of time, it would be of no manner of use to take any particular notice of them here.

The chief promontories of Etruria were those of Luna, Populonium, Telamon, and Cosa, which, from what has been already observed, are so well known, as not to stand in need of any description. *Promontories of Etruria.*

Etruria was interspersed with several ridges of mountains, the chief of which were the Apennines. The valleys between these hills must have been extremely fertile and pleasant, as may be inferred from their present appearance. Mount Soracte, now Monte di S. Oreste; Mons Fæsulanus, taken notice of by<sup>a</sup> Orosius; Montes Cortonenses, that occur in<sup>a</sup> Livy; and<sup>a</sup> Mons Ciminus, now Monte di *Mountains.*

<sup>a</sup> Liv. lib. vi. cap. 3.      <sup>a</sup> Vell. Paterc. lib. i. Tab. Capitol.  
Phn. lib. iii. cap. 5.      Jul. Fröntin. de Colon. Roman. Fest. in voc.  
Municipium.      <sup>a</sup> Dion. Halicar. lib. i.      <sup>a</sup> Phil. Cluver.  
ubi supra, p. 55.      <sup>a</sup> Aul. Gell. Noct. Attic. lib. vii. cap. 7.  
<sup>a</sup> Liv. lib. ii. cap. 7. Vide Dempst. De Etrur. Regal. lib. iv. cap. 46.  
<sup>a</sup> P. Oros. lib. vii. cap. 37.      <sup>a</sup> Liv. xxii. sub init.      <sup>a</sup> Virg. Æn. lib. vii.

Viterbo; were also pretty much celebrated amongst the ancients. Monte Argentaro is a rock of great height, projecting into the sea in the form of a peninsula; and exactly answers the description of the promontory of Cosa<sup>a</sup>, given us by Strabo. There are likewise other mountains, or rocks, of an uncommon declivity, particularly that on which Vols-terra stands; but their names have not been transmitted down to us. However, it is probable that some of those which at present prevail, are of a very remote antiquity.

**Rivers.**

The principal rivers of Etruria were the Macra, the Æsar, the Arnus, the Cecina, the Umbro, the Albinia, the Armine, Armenia, or Arminia, the Marta, and the Tiberis; now the Magra, the Serchio, the Arno, the Cecina, the Umbrone, the Albegna, the Fiore, the Marta, and the Tevere or Tiber. These rivers had either their sources in the Apennines, or some hills that might be considered as branches of that chain of mountains; and, after having received many smaller ones, discharged themselves into the Etruscan sea. Those of less note, mentioned by the ancients, were the AVENTIA, the FRIGIDA, the VESIDIA, the Lynceus Fluvius, the Salebro, the Alma, the Osa, the Minio, the Aro, &c. now the Lavenza, the Frigida, the Versiglia, the Cornia, the Bruna, the Osa, the Mignone, the Arone, &c. To which we may add the Clanis, now the Chiana, that ran through the Palus Clusina into the Tiber.

**Lakes.**

This country likewise had several lakes, the chief of which were the following; 1. The Lacus Thrasymenus, now Il Lago di Perugia, famous for the signal defeat given the Romans in its neighbourhood by Hannibal. 2. The Lacus<sup>a</sup> Prius, now Il Lago di Castiglione. 3. The Lacus<sup>a</sup> Vadimonis, now Il Lago di Valdemonio, and Il Lago di Bassano. 4. The<sup>b</sup> Lacus Bacchani, now Il Lago di Baccano, in a plain about sixteen<sup>c</sup> miles from Rome. 5. The Lacus Cimminus, now Il Lago di Vico, or Il Lago di Ronciglione, where, according to Sotion, a town formerly stood, that was destroyed by an earthquake. 6. The Lacus Sabatius or Sabatinus, now Il Lago di Bracciano, was supposed likewise to have been formed by an earthquake, according to a tradition that prevailed amongst the Tuscans; in the days of Sotion. At present it sometimes goes under the name of Il Lago d' Anguillara, from the great number of eels there produced. 7. The<sup>d</sup> Lacus Volsinienis or Vulsinienis,

<sup>a</sup> Strab. lib. 7. <sup>b</sup> Francisc. Marian. de Etrur. Metrop. p. 166. Romæ, 1728. <sup>c</sup> Cic. in Orat. pro An. Mil. <sup>d</sup> Polyb. Liv.

Bot. Senec. Plin. Flor. &c. <sup>e</sup> Antonin. Itiner. <sup>f</sup> Sotion phi supra.

<sup>g</sup> Columell. Rustic. Rer. lib. viii. cap. 16. Virruv. lib. ii. cap. 7. Plin. lib. xxvi. cap. 29. Liv. lib. xxvii. Strab. lib. v.

now Il Lago di Bolsena, received its name from the city of Volsinii, which has been already described. As this lake also bordered upon the lacumony of Tarquinii, \* Pliny, in one place, calls it Lacus Tarquinienfis. 8. The Lacus † Statonienfis, fo denominated from the town of Statonia, now Il Lago di Mezzano. Cluverius ‡, with great probability, supposes Statonia to have been erected upon the spot whereon now stands the city of Castro. 9. The Palus Clusina seems to have been denominated the Lake of Clusium by Strabo; but as this, in conjunction with the Clanis, has been ranked amongst the rivers of Etruria, it is sufficient just to have mentioned it here.

The following islands having been taken particular notice of by the ancients, our readers will naturally expect a short account of them in the present description of Etruria. *Islands.*

1. Urge or Orgon, the Gorgona of the moderns, a small island in the gulf of Pisa, famous at this day for the great quantities of anchovies it sends out every year into various parts of Europe. 2. The Menaria, or Menaria of Pliny, now Meloria, at a small distance from the town and port of Leghorn. 3. Capraria, Egila or Egilum, now Capraia, in the same parallel with the ancient Vetulonium, is known to every one in the least acquainted with the Mediterranean. Varro call it <sup>b</sup> Caprasia, and intimates, that it was so denominated from the great number of goats it produced. 4. Æthalia <sup>1</sup> or Ilva, now Elba, was celebrated, amongst the ancients for its inexhaustible veins of iron <sup>k</sup>, with which it plentifully supplied the Romans. The Argonauts are said to have put in <sup>l</sup> here, and from them the port they touched at received the appellation of Portus Argous, now known by the name of Porto Ferraio. Ilva seems to have been an independent state when Æneas landed in Italy, since it declared itself his ally, and sent him a reinforcement of <sup>m</sup> three hundred men. 5. Planasia, now Pianosa, whither Augustus banished Agrippa, mentioned by Strabo, Tacitus, and Dio. 6. The Oglasa of Pliny, a high rock, the Monte Christo of the present Italians. 7. Igilium, now Giglio, a small island near the Portus Cosanus, at present Porto Ercole. 8. Artemisia or Artemita, now Giannuti, a little to the east of Igilium, and in the neighbourhood likewise of the Portus Herculis. 9. The two islands in the Lacus Volsinienfis, the larger of which the Italians

\* Plin. lib. xxxvi. cap. 22. † Vitruv. & Plin. ubi sup. ‡ Phil. Cluver. ubi sup. p. 517. <sup>b</sup> Var. Rustic. Rer. lib. ii. <sup>1</sup> Hecataeus & Philistus apud Stephan. Plin. lib. xxxiv. cap. 14. <sup>k</sup> Virg. Æn. lib. x. <sup>l</sup> Serv. in Loc. Sil. Ital. lib. viii. Strab. lib. v. <sup>m</sup> Virg. Æn. lib. x. <sup>call</sup>



call the island of S. Giacomo. These are the islands that, according to the old geographers, appertained to the ancient Etruria.

*Curiosities.*

Amongst the principal curiosities of this country may be ranked those that follow: 1. In the Lacus Vadimonis, Pliny says there was a number of floating islands. The learned Justus Fontaninus affirms, that the Lake of Bassano resembles a wheel; is every where smooth and regular; is of a deep bluish colour, with a mixture of white and green; has waters of a sulphureous smell, and mineral taste, &c. It is, however, now of a narrower extent than it seems to have formerly been. 2. The two floating islands in the Lacus Volsiniensis, taken notice of by Pliny, that bore some resemblance to those exhibited by the former lake. They were sometimes, according to that author, of a triangular, and sometimes of a circular form; but never assumed that of a square: but we apprehend our naturalist to have been mistaken in the point before us; and that the two islands he represents as floating, were, in reality, fixed and immoveable; for two such islands remain to this day in the lake of Bolsena, as is well known to every traveller who has made the tour of Italy. 3. The Aquæ Calidæ Pisane, or Hot Waters of Pisa; which, as may be inferred from Pliny, were remarkable for the great number of frogs they produced. 4. The Aquæ Tauri of Pliny, from whence the people inhabiting the neighbouring district received the denomination of Aquenses Taurini. These waters, at present, go under the name of Bagni de Palazzi, and are in the neighbourhood of Civita Vecchia. 5. The Thermæ Crêtanæ were some of the most celebrated baths in Etruria, according to Strabo. These medicinal waters were the same with those now called Bagni del Sasso, about three miles from Cerveteri, as has been observed by the learned Lucas Holstenius. They issue from two fountains, about half a mile distant from each other: the upper one on a hill is called the Old Bath, and the lower, in a plain, the New Bath; and both of them are at present pretty famous amongst the Italians. 6. The Aquæ Calidæ of Vetulonium may likewise be esteemed among the principal curiosities of Etruria; since, if we believe Pliny, notwithstanding the intense heat of these waters, there were fishes found alive in them. 7. The veins of copper and iron in the Isle of Ilva above mentioned. 8. The ruins

\* Just. Fontanin. de Ant. Hort. lib. i. cap. 5. p. 204, 205. Romæ, 723.  
 \* Plin. lib. ii. cap. 203.  
 \* Dempst. de Etrur. regal. lib. i. cap. 24.  
 \* Strab. lib. 5.

and foundations of two towns formerly visible in the Lacus Ciminus and Lacus Sabatius, according to the Italian, or rather Tuscan, tradition mentioned by Sotion<sup>r</sup>. 9. The violent shock and prodigious elevation of the water near Pisa, occasioned by the junction of the Æsar and the Arnus, as we learn from Aristotle and Strabo<sup>s</sup>. 10. The tower, or observatory, erected on the promontory of Cosa, from whence the inhabitants of that town could descry the tunny-fishes sporting in the sea. 11. The floating island in the Lacus Statoniensis<sup>t</sup>, mentioned by Seneca. 12. The quarries near the Lacus Volsiniensis, and the Lacus Statoniensis, whose stone was neither to be injured by fire nor time, and which, therefore, frequently served for sepulchral monuments, as well as moulds for casting figures of brass. This stone, a species of the flint, was black, red, and sometimes white; and neither affected by heat nor cold. 13. The quarry of marble near Luna<sup>u</sup>, which subsists to this day in that of Carrara. 14. The Vada Volaterrana<sup>v</sup>, for a description of which, we must refer our readers to Cluverius. 15. The Salinæ, or Salt-pits of Volaterræ, Veii, &c. which certainly deserve a place in the natural history of ancient Etruria.

Etruria lies in the tenth, eleventh, and twelfth degrees of longitude from London; and the forty-second, forty-third, and forty-fourth degrees of north latitude. In the maritime parts the air is extremely noxious, and even sometimes pestilential; though no part of Italy, nor even Europe, can be deemed more salubrious than the mountainous and mediterranean districts. Such, also, anciently, was the temperature of the air, and the nature of the climate, as appears from Pliny<sup>x</sup>. With regard to the quality of the soil, as this country was beautifully diversified with craggy hills, fruitful valleys, and delicious plains, some parts were barren, whilst others produced corn; wine, oil, fruits, &c. in abundance. The woods, likewise, or forests, with which this region abounded, were plentifully stocked with all sorts of game; as were the sea and rivers appertaining to it with fish. In fine, the tract we are now treating of has always, from the remotest antiquity to the present time, been productive, not only of the necessaries, but even the elegancies of life; with which observation we shall beg leave to close our description of Etruria.

*Situation, extent, climate, &c. of Etruria.*

<sup>r</sup> Sotion. ubi supra. <sup>s</sup> Aristot. de Mirab. Strabo, lib. v. <sup>t</sup> Senec. Nat. Quæst. lib. iii. cap. 25. <sup>u</sup> Strab. lib. v. Serv. ad Æn. viii. Plin. Nat. Hist. lib. xxvi. cap. 5. Dempst. de Etrur. Regal. lib. iv. cap. 20. <sup>v</sup> Phil. Cluver. ubi supra, p. 461. <sup>x</sup> Plin. Epist. lib. v. ep. 6. & lib. ix. ep. 40. Vide Dempst. ubi sup. lib. i. cap. 13.

## S E C T. II.

*The Antiquity, Government, Laws, Religion, Language, and Learning of the Etruscans:*

*Etruscans  
a branch of  
the Pelasgi.*

THE Tyrsenians, or Etruscans, were a branch of the Pelasgi, that migrated into Europe not many ages after the dispersion<sup>a</sup>. Some of them marched by land as far as Lydia<sup>b</sup>, and from thence detached a colony under the conduct of Tyrsenus to Italy. Tyrsenus, having constructed a proper number of vessels at Smyrna, sailed from that port in search of new dominions; and, after sustaining various hardships and fatigues, at last made a descent in that part of Italy called Umbria. There he built many cities, which remained even to the days of Herodotus: he also expelled the Umbri from a very considerable extent of territory, and took from them three hundred towns<sup>c</sup>. This first colony of Tyrsenians, from Lydia, seems to have been joined by a body of Pelasgi already settled in some of the islands of the Archipelago; for that some of the Pelasgi, in the neighbourhood of Lempus and Imbrus, sailed with Tyrsenus the son of Atys to Italy, we learn from Anticlides in Strabo.

*Lydian and  
Grecian  
Pelasgi the  
same peo-  
ple.*

If this last point be admitted, it will follow, that the Lydian Pelasgi, or Etruscans, conducted by Tyrsenus to Italy, and the first Pelasgi that inhabited Greece, were the same people: for the Pelasgi, mentioned by Anticlides, were undoubtedly some of the latter; and from the name Tyrsenians, given them by Thucydides<sup>b</sup>, they appear to have been of the same origin with the former. Dionysius Halicarnassensis makes the Tyrsenians and Pelasgi two different nations.

*Etruscans  
called  
themselves  
Rasini.*

The Etruscans, from their leader Rasen, or Resen, denominated themselves Raseni; and Tyrsenus, or Tyrsen, is only the name Resen, with the servile letter T superadded. This circumstance seems clearly to evince, not only that the Etruscan name of the people under consideration agreed with that of the Greeks, but likewise that they were both of Oriental extraction<sup>c</sup>.

*Pelasgi one  
of the most  
ancient na-  
tions in the  
world.*

The Pelasgi must be allowed to have been one of the most ancient nations in the world, and, as appears from their colonies, in the earliest times, very numerous and powerful. With regard to their origin, the learned are not

<sup>a</sup> Dionys. Halicar. Antiq. Rom. lib. i.

<sup>b</sup> Herodot. lib. i.

<sup>c</sup> Plin. lib. iii. cap. 4.

<sup>d</sup> Thucyd. apud Dion. Halic. lib. i.

<sup>e</sup> Cumberl. Connect. of the Greek and Roman Antiq. p. 318.

agreed.

agreed. Some make them the descendants of Peleg, or Phaleg<sup>d</sup>, who have very probable arguments on their side; others deduce them from the ancient Canaanites and Phœnicians<sup>e</sup>, who have likewise much to urge in vindication of their opinion; and, lastly, others suppose them to have been of a Celtic original, an opinion which seems to be more remote from truth. However, that some of the posterity of Javan seated themselves, not many ages after the deluge, both in Italy and Greece, we think cannot be denied.

The reason of the name Raseni, Tyrfeni, or Tyrrheni, from what has been already advanced, is obvious and clear; nor is that of Etruri, or Etrusci, very perplexed. That Etruri, and even Eturi, was the ancient name of the Etruscans, may be collected from Servius. That the Etruscans likewise derived the appellation they went under from Athuria, or Aturia, that of their parental country, may be proved from Dionysius Halicarnassensis<sup>f</sup>, Strabo, and Dio. Now Aturia and Assyria differ only in dialect, the former being equivalent to the Chaldean word אַתּוּרִיָּא, and the latter to the Hebrew אֲשׁוּר, as may be evinced from Bochart<sup>g</sup>, and others. Since, therefore, nothing is more frequent than the permutation of A and E in Oriental words<sup>h</sup>, especially when written in Greek letters, Atura and Etura must be looked upon as the same word, and as the ancient name of Etruria<sup>i</sup>. Nor can this be wondered at, if we consider that Resen<sup>k</sup> was a city of Aturia or Assyria, from whence, probably, the leader of the Etrurian, or Etruscan colony was denominated Raseni, or Reseni; and that, from the sacred historian, we may conclude Ashur to have been the brother of Lud, or great ancestor of the Lydians.

*Etymons of the words Raseni, Tyrfeni, Etrusci, &c.*

The word Tusci, or Thusci<sup>l</sup>, is of a later date, and seems to have been given the Etruscans by the Greeks. The sacrifices, or use of frankincense, that prevailed amongst the Tuscans in after-ages, probably suggested this appellation to that people.

*Etymon of the word Tusci.*

After the expulsion of the Pelasgi from Thessaly, or Æmonia, by the Hellens, many of them retired to Italy. Some of these seated themselves at one of the mouths of

<sup>d</sup> Hugo Grot. in lib. de Jur. Bell. &c. cap. 3. Claud. Salmas. de Hellen. Etillingfl. Orig. Sac. lib. iii. cap. 4. p. 388, 389, &c. Cant. 1702.

<sup>e</sup> Scip. Maff. Orig. Etrusc. & Latin. cap. 5—8. Lips. 1731. Anton. Francisc. Ger. Mus. Etrusc. Dissert. i. <sup>f</sup> Dion. Halicarnas lib. i. Strabo, lib. xvi.

<sup>g</sup> Bochart, Phal. lib. ii. cap. 3. Joannes Antiochenus apud Cl. Salmas. in Solin. p. 1235.

<sup>h</sup> Steph. in voc. Academia. <sup>i</sup> Franc. Marian. ubi supra, p. 12, 13. <sup>k</sup> Gen. x. 12. <sup>l</sup> Plin. lib. iii. cap. 5.

the Po, and the rest at Croton, or Cortona, in Tuscany. This migration happened in the time of Deucalion, several ages before the destruction of Troy. For a farther account of this transaction, our readers may consult Hellanicus Lesbicus, and Dionysius Halicarnassensis <sup>m</sup>.

**GOVERN-  
MENT.**

Etruria was divided into twelve tribes, or cantons, called in the Tuscan language lucumonies. Each of these was governed by its own prince or lucumo, and over the whole a king presided <sup>n</sup>. Every lucumo took upon himself the administration of affairs in his own province, and distributed justice to his subjects. The king, or chief potentate, was consulted on all extraordinary occasions, and convened the general diet of the twelve nations on all pressing emergencies. This diet was held, at the temple of Voltumna <sup>o</sup>, where measures were concerted for making war upon, or concluding peace with their neighbours. That the power of every lucumo was limited, must be naturally supposed; but the Etruscan kings seem to have been vested with a sort of absolute authority, consonant to the first Oriental form of government.

**Laws.**

Some of the principal Tuscan laws we shall exhibit in a concise manner: 1. By the original constitution of Etruria <sup>p</sup>, no single state or lucumony could enter upon a war, or conclude a peace, with any neighbouring power, without the participation of the whole Etruscan body. 2. The Etruscans, by a particular law <sup>q</sup>, admitted their women to all nocturnal entertainments; in which they were afterwards followed by the Romans. 3. They obliged themselves to treat all foreigners with the utmost humanity <sup>r</sup>. 4. They gave all possible encouragement, and that, as should seem, by virtue of their constitution, to all polite arts and artificers. <sup>s</sup> 5. In order to deter people from contracting larger debts than they were able to pay, the Tuscan boys, by way of ridicule, followed all insolvent debtors with an empty purse <sup>t</sup>. 6. They must have had many good moral institutions, since from them the Romans received a supplement to their Twelve Tables. 7. The jura feccialia were first observed by the Etruscans. 8. The Etruscan polity, in general, seems to have been founded upon maxims of the most consummate wisdom, as may be collected from

<sup>m</sup> Hellan. Lesbicus apud Dionys. Halicar. lib. i. <sup>n</sup> Serv. ad En. lib. ii. viii. x. xi. Varro apud Serv. ibid. Vide Philip. Cluver. ubi supra, p. 434. <sup>o</sup> Liv. lib. iv. <sup>p</sup> Dion. Halic. pass. <sup>q</sup> Athen. Deipnos. lib. i. p. 23. <sup>r</sup> Heracl. Ponticus apud Athen. Deipnosoph. ut & ipse Athen. ibid. lib. iii. p. 123. & lib. x. p. 700. <sup>s</sup> Heracl. Ponticus ubi sup. Vide etiam Dempst. ubi sup. cap. 25.   
Aristotle,

Aristotle<sup>1</sup>, and Heraclides Ponticus in Athenæus, to whom, for farther satisfaction in this point, we must beg leave to refer our curious and inquisitive readers.

The religion of the Etruscans was a gross and multifarious idolatry. They worshipped, in common with the ancient Greeks and Phœnicians, the Cabiri, or Dii magni majorum gentium. They were also initiated in the Samothracian or Cabirian mysteries, as appears not only from various authors, but likewise from a curious Etruscan fragment of antiquity. Besides the Greek and Roman deities, they had several peculiar to themselves; some of which were confined to particular towns and districts. Thus Nortia was a goddess held in the highest veneration at Vulturni and Volaterræ; Viridianus, at Narnia; Valentia, at Oriculum, &c. Vertumnus, Volumnus, Volumna, Voltumna, Pilumnus, or Pæmnus, Ancharia, Voltumnus, Juturna, Portumnus, Vitumnus, Manturna, Vacuna, &c. were some of the principal Etruscan deities. The ancient Tuscans had likewise their Dii Præstitæ, and Indigetes, as well as the Latins, and other Italian nations.

Under this head may be considered the divine service, sacred mysteries, holy-days, solemn processions, and supplications in honour of the gods; as also the sacred rites and ceremonies, the ministri sacrorum, pontifices, sacerdotes, salii, augures, haruspices, vates, and hymnologi, of the Etruscans. To which may be added the tibicines, fidi-cines, and other persons who assisted in the divine music on all solemn occasions; as also peculiar sacrifices, the various kinds of lustrations, donaria, temples, altars, auspices, auguries, expiations of thunder, and ostenta<sup>2</sup>. A minute description of every one of these would extend beyond our limits: however, for the better illustration of several passages in the Greek and Roman writers, relating to the ancient Tuscans, our readers will expect us to touch upon them; which we shall do in the lightest manner possible.

1. The divine service and sacred mysteries of the old Etruscans agreed, in several points, with those of the Greeks; but, in others, differed from them. These they communicated to the Romans, long before that nation had any intercourse with the Greeks. Notwithstanding which, several Etruscan mysteries were celebrated with so much secrecy, that they seem to have been but little known, even to the generality of the Romans. The principal of these were the Sacra Samothracia, or Cabiria, the Sacra Mi-

<sup>1</sup> Aristot. & Heracl. Pont. apud Athen. Deipnosoph. ubi supra.  
<sup>2</sup> Idem ibid. & alibi pass.

thriaca, and the Sacra Acherontica. By an initiation in the Sacra Cabiria, the ancients believed men to become more holy, just, and pure; to be placed under the more immediate protection of the gods, especially the Dii Cabiri; and to be delivered from all impending dangers. The Sacra Mithriaca, instituted in honour of the Sun, a most celebrated deity amongst the Etruscans, required the persons initiated in them not only to be baptized, or purified by water, but likewise to be purged or refined by fire. The Sacra Acherontica were introduced first into Etruria by Tages, in order to appease the Dii Inferi, or infernal deities, to render departed souls more divine, and, consequently, to translate them from the infernal regions to the mansions of bliss. In order to which, it was thought requisite to sprinkle the altars and sepulchres of the Dii Manes with human blood: but for a more particular and distinct account of all these religious mysteries, and the service and ceremonies judged necessary, in order to a participation of the benefits supposed to flow from them, our readers must have recourse to the authors here cited in the margin.

2. As the Romans, before they became acquainted with the Greeks, received every thing relating to religion, and even their calendar itself, from the Etruscans, the festivals, holy-days, and stated times of public worship of the two nations must have agreed in most particulars. To omit many authors that might be produced on this occasion, it will be sufficient to observe, that a bare sight of the ancient Roman calendar, wherein many of the principal Etruscan deities, and their festivals, are exhibited to our view, puts the point here insisted on beyond dispute.

3. The Etruscans borrowed of the Egyptians, or rather the Phœnician shepherds expelled Egypt, their public supplications, pomps, and solemn processions, which happened on some of their principal festivals. They supposed the gods more particularly honoured to be always present at such solemnities. Which notion they likewise received from the Egyptians, or, at least, the Phœnician shepherds above mentioned.

4. The rites and ceremonies used by the haruspices, augurs, and pontifices at Rome, were derived from the Etruscans, who seem to have been the most celebrated nation in the Pagan world for skill in augury and divination, as well as knowledge of the nature of sacrifices, to all which

\* Cic. Dion. Halic. Liv. Virg. Strab. Fest. Serv. &c. Vide etiam Dempst. de Etrur. Regal. Franc. Marian. de Etrur. Metrop. Scip. Maff. Orig. Etruf. & Latin. Anton. Franc. Gor. Mus. Etrusc. pass.

rites and ceremonies necessarily relate; at least they had this character amongst the Romans, as appears from Cicero and Livy \*. It is no wonder, therefore, that the branch of literature, including every thing appertaining to the provinces of the augurs, haruspices, pontifices, salii, sacerdotes, vates, and hymnologi, should have been emphatically styled at Rome †, *Ars Etrusca*, and *Disciplina Etrusca*. Hence we find Etruria called, by Arnobius, the Mother of Superstition.

5. As for all the aforesaid sacred officers, their habits, instruments, &c. the tibicines, fidicines, and other persons who assisted in the divine music on all solemn occasions, the work of father Gori ‡ gives us a clear idea of them. Those, therefore, who desire to be farther instructed in this part of the Etruscan antiquities, will peruse it with great pleasure.

6. The same thing may be said of the Etruscan temples, donaria, peculiar sacrifices, various kinds of lustrations, prodigies, altars, and expiations, which are there treated of with great accuracy and learning.

In many points, the learned have discovered no small affinity between the ancient Etruscans and the Egyptians; and, perhaps, they resembled each other in nothing more than their religious institutions; particularly their sacrifices, and manner of public worship.

That the Phœnicians, and neighbouring nations, were much addicted to augury and divination, may be collected from Scripture: it is no wonder, therefore, that their descendants, the Etruscans, should have discovered the same disposition. Their writers pretend, that Tages, whom some have taken for a god, others for a man, but Tully scarce knows in what light to consider him, was the inventor of every thing relating to augury and divination. To him, likewise, the Etruscans owed their Acherontian books, which were kept with as much care and vigilance, and held in as great repute, by them, as those of the Sibyls were at Rome. These they consulted on all dubious occasions, and looked upon the responses they received from them as infallible. Tages taught the Etruscans many useful arts and disciplines, as well as the knowledge of future events §.

Neither the Etruscans nor the Romans had any magnificent temples in the earlier ages ‖. The Etruscans adorned

\* Liv. lib. iv. Cic. de Divinat. lib. i. † Dempst. de Etrur. Regal. lib. iii. cap. 6. p. 255, 256. ‡ Anton. Franc. Gor. Mus. Etrusc. Flor. 1737. § Serv. in Æn. lib. viii. v. 398. Anton. Franc. Cor. ubi sup. p. 43—49. ‖ Phil. Bonarrot. ubi sup. p. 77. the



the images of their gods with wings, in the same manner as the Egyptians, and even the Phœnicians, according to Sanchoniatho \*. The Etruscan images, statues, and vases, discover a taste and elegance different from those of all other nations, though they sometimes seem to favour of Egypt and Phœnicia. It is certain that the Etruscan artificers had a manner very different from those of Greece and Rome, as is fully demonstrated by many Etruscan images and vases still preserved in the cabinets of the curious †.

The Etruscans had some particularities in their religion, which distinguished it from that of every other nation; of which the various deities peculiar to them, the Tuscan names of those deities, the monster Volta, &c. are sufficient proofs. But the ancient Egyptian and Phœnician modes of worship were the same with those, for many of the earliest ages, used in Etruria: or can any material difference be found between the oldest Oriental and Etruscan divinities.

*Language.*

The Etruscan language must have been the same, or nearly so, with the Hebrew and Phœnician. For, whether we consider them as descended from Ashur, Peleg, the Egyptians, Phœnicians, or even Celtes, and from some of these they undoubtedly descended, their language must have been either the same with the Hebrew and Phœnician, or nearly related to them. From what has been advanced, the first Pelasgic settlements in Etruria could not have been many centuries after the deluge, and very few after the dispersion; and at that time the languages, or rather dialects, of the Egyptians, Assyrians, Babylonians, Celtes, Syrians, and Arabs, must have approached extremely near to the Hebrew and Phœnician, which the learned allow to have been almost the same. With regard to the Canaanites or Phœnicians migrating into Etruria, after the first colonies of the Pelasgi or Tyrrhenians settled there, it cannot be denied, that their language had received but little alteration from the primitive Hebrew. So that both sacred and profane history concur in shewing the Hebrew, Phœnician, and Etruscan tongues to have been, in the earlier ages, nearly the same ‡.

This truth likewise farther appears from the letters and manner of writing anciently used in Etruria. The † letters are almost the same with those of the earliest Greeks, brought by Cadmus out of Phœnicia. The manner of

\* Sanchoniath. apud Euseb. Præp. Evang. lib. i. cap. 30. † Dempst. *Mass. & Gon. pass.* ‡ Dissert. de Ling. Etrur. Regal. Vernac. Oxon. 1738. § Dempst. Bonarroti *Mass. Gor. pass.*

writing is purely Oriental, the letters being drawn from the right hand to the left, consonant to the practice of the eastern nations. The former point is rendered indisputably clear by the Etruscan <sup>s</sup> tables, in conjunction with the Sigeian inscription, and the latter by a bare perusal of the generality of the Etruscan <sup>h</sup> inscriptions. The very remote antiquity of the first colonies that settled in Etruria, as well as of the Etruscan language and alphabet, may be easily inferred from these inscriptions; for as the Pelasgic alphabet, that prevailed in <sup>i</sup> Greece before the age of Deucalion, consisted of sixteen letters, the Etruscan or Pelasgic alphabet, first brought into Italy, composed of <sup>k</sup> only thirteen letters, must have preceded the reign of that prince. But we shall not expatiate upon this topic here, since the high, not to say almost incredible, antiquity of the Etruscan language and alphabet, has been clearly <sup>l</sup> proved in two dissertations printed at Oxford in the year 1746.

Father Gori in his *Museum Etruscum*, published at Florence in 1737, endeavours to give us the powers of all the Etruscan letters. M. Bourguet, <sup>m</sup> professor of philosophy in the university of Neuchâtel, did the same thing in a dissertation inscribed to count Harrach, in 1733. But the foundation on which both these gentlemen built, seems to have been laid by the senator Buonarroti of Florence, in 1726. It seldom happens, that men of genius bring their discoveries to perfection; and therefore we are not to be surpris'd, that many mistakes have been committed by this triumvirate. In fine, we apprehend the Etruscan alphabet drawn by Mr. Swinton from a great number of inscriptions, which first saw the light some years ago at Oxford, is much more perfect and complete than any that has hitherto appeared.

We cannot help believing the alphabetic characters, exhibited by some of the Etruscan inscriptions, to be the most ancient of any now remaining. No Phœnician legends on coins, if we remember right, precede the time of Alexander the Great. All the genuine Samaritan coins, with legends upon them, are undoubtedly posterior to that prince. The Sigeian inscription, whose letters, probably, approached pretty near the Cadmean alphabet, did not precede the

<sup>s</sup> Tab. Etruscan. apud Dempst. de Etrur. Regal. tom. i. p. 91. Florentiæ, 1723. Inscip. Sig. Lond. 1721. <sup>h</sup> Saggi di Dissertazioni Accademiche publicamente Lette nella Nobile Accademia

Etrusca dell' Antichissima Città di Cortona. tom. ii. in Roma, 1735, 1738. <sup>i</sup> J. Bouthier Dissert. de Prisc. Græc. & Latin. Lit. ad Calc. Palæograph. D. Bern. de Montfaucon. <sup>k</sup> Dissert. de Primig.

Etrusc. Alphabet. Oxon. 1746.

Christian æra above six hundred years. M. l'Abbé de Fourmont's Lacedæmonian inscriptions, coeval with the commencement of the first Messenian war, published in the last volume of the *Memoires de Literature de l'Academie Royale des Inscriptions & Belles Lettres*, are drawn from the left hand to the right, and consequently later than the alphabet brought into Etruria out of Asia. The inscription copied by M. Fourmont, done in the reign of Sous and Echestratus, and, consequently, scarce a hundred and sixty, or a hundred and seventy years later than the Trojan war, is written in the Boultrophedon manner; and, therefore, as may reasonably be presumed, more recent than some of the Etruscan inscriptions. So that several of the literary monuments of Etruria may vie, for antiquity, with any at this time extant, not excepting even those of Egypt, which have been hitherto considered as the most ancient in the world.

The letters we are now upon<sup>were</sup>, undoubtedly, the first alphabetic characters of Italy. Nay, they prevailed at Rome<sup>1</sup>, and every part of Italy, till after the expulsions of the kings.<sup>2</sup> This has been fully proved in one of the above-mentioned dissertations, and, from it, many curious points are deducible. To omit others that occur, from hence it plainly follows, that those inscriptions on the Eugubian tables, consisting of Latin letters, or the more modern characters of Italy, are more recent than their refuge. Nay, in one of the aforesaid dissertations, they have been demonstrated inferior, in point of antiquity, to the Duilian inscription; and consequently father Gori<sup>m</sup> must be egregiously mistaken, when he makes all the inscriptions on those tables some generations older than the Trojan war.

So great an affinity will be found between the sepulchral Etruscan inscriptions, that; when one of them is truly decyphered, it will serve as a key to most of the rest. As, therefore in one of the above-mentioned dissertations, Mr. Swinton<sup>n</sup> seems to have hit upon the explication of two of them, we doubt not but the others will be interpreted; and all the literary fragments of ancient Etruria, that have escaped the injuries of time, be perfectly understood by every member of the learned world.

The Etruscan inscriptions, of which a great variety has been already discovered, are of different ages, and therefore cannot be supposed to favour equally of the East. They ap-

<sup>1</sup> De Prisc. Roman. Lit. Dissert. Oxon. 1746. <sup>m</sup> Anton. Franc. Gor. Proleg. ad Interp. Etrusc. Tab. Eugubin. Florentiæ, 1737  
<sup>n</sup> Joan. Swint. de Prim. Etrusc. Alphab. Dissert. Oxon. 1746.

proach nearer the Oriental languages, in proportion to their antiquity. Some of them consist chiefly of words apparently deducible from those languages, and therefore were the produce of the earlier ages. Others indicate a lower period; by the Greek words incorporated in them. And, lastly, others demonstrate an age not preceding the sixth century of Rome, by several infallible criterions, as will very clearly appear to every sagacious examiner of them. However, the Etruscan alphabet was used in some parts of Italy, and the Etruscan language spoken, till, at least, very near the Augustan age. This circumstance we learn from the express testimony of Gellius \* and Strabo, and from two Samnite medals, whose Etruscan legends have been lately explained by a † most ingenious Italian author.

The Etruscans were extremely well versed in all the arts *Arts, &c.* of war and peace, as may be collected from an infinity of ancient authors. Nay, from them the Romans learned those arts and sciences that paved the way to the empire of the world. The best writers agree, that these arts and sciences were most conspicuous in Rome, before its citizens had any intercourse with the Greeks. Luxury, effeminacy, and the indulgence of many criminal passions, succeeded that intercourse; which indeed rendered the Romans more polite, but at the same time more vicious, than their ancestors. Of course, therefore, in the best ages of Rome the Romans imitated the Etruscans. However, it must be owned, that in after-ages the Etruscans became thoroughly debauched both in principle and practice.

Augury, and divination of all kinds, observations of thunders and prodigies, and expiations, several of the ancients supposed to have been invented by Tages. His scholar Bacchetis likewise excelled in these; and committed all the rules, precepts, and observations relating to them to writing. The *Libri Acherontici* of Tages, as well as the observations of Bacchetis, were held in great repute amongst the Etruscans, who formed their system of augury and divination upon them. This system, the articles of which we have not room to expatiate upon, passed from the Etruscans to the Romans. The same may be said of ceremonies, the *parentalia*, *salii sacerdotes*, *Samothracian mysteries*, and all the principal religious institutions. Temples likewise, statues of the gods and heroes, the manner of building cities and raising them, *pomæria*, the *æras* of cities, their walls and

\* Aul. Gell. Noct. Attic. lib. xi. cap. 7. Strab. lib. v. † Dissertazione di Annibale degli Abbati Olivieri sopra due medaglie Sannitiche, in Roma, 1738.

fortifications, consecrations, and nuptial rites, amongst the Romans, were derived from the same source<sup>1</sup>.

The ensigns of royalty, distinction of nobles from plebeians, the bulla prætexta, and other marks of such distinction, the celeres, securcs and fasces, the lictors, sella curulis, and, in fine, almost every thing that bore any relation to the civil government at Rome, has been considered by the best writers in the same light.

Rings of all kinds, arms, instruments of military music, every species of accoutrements and military decorations, trophies, triumphs, triumphal chariots, triumphal crowns, scæiales or heralds, form of declaring war, and, in short, every thing of moment belonging to the art of war, or military exercises, that prevailed at Rome, undoubtedly came from Etruria.

Money, locks and keys, lamps, candlesticks, glasses and cups, or drinking vessels of most kinds, banquets and entertainments, as well as the laws or customs appertaining to them, not to mention other social amusements and recreations, some good writers suppose the earlier Romans to have received from the ancient inhabitants of Tuscany<sup>2</sup>.

Agriculture, planting of vines, all kinds of instruments requisite in husbandry, mills, architecture, particularly that order called the Tuscan, music, and a great variety of musical instruments, many sorts of plays and diversions, especially tragedies, various kinds of garments, and even the rudiments of physic, seem to have been introduced into Italy by the Etruscans.

Senical diversions, masks, pantomimes, the schools of gesticulators, bigæ and quadrigæ, wrestlers, and the custom of anointing their bodies, the use of wool, plastic statuary, the fabulæ Osciæ, or Atellanæ, nuptial verses, or versus Fescennini, and the art of making earthen ware, the Romans owed to the Etruscans.

The art of constructing ships, and navigating them, which, from small beginnings arrived at a great degree of perfection, the various branches of naval exercise and discipline, the method of equipping fleets, the forming of magazines, and all kinds of armaments, even the fitting out of corsairs, the Etruscans seem to have been acquainted with before the birth of Romulus<sup>3</sup>.

This nation, therefore, must have been a maritime power, and consequently have enjoyed an extensive commerce in the earlier ages of the world.

<sup>1</sup> Dempst. *Mass. Marian. Græc. Lat.*  
*lib. 7. cap. 33.*

<sup>2</sup> *Idem, ibid.*

<sup>3</sup> *Liv.*

We have already observed, that the Etruscans were once *Power.* in possession of all, or, the greatest part of Italy. Some of their colonies spread themselves over the Alps, and even occupied the region known afterwards by the name of Rætia, but called now the country of the Grisons. That the Etruscans were a very formidable power in the remoter ages of antiquity, maybe clearly evinced from Homer, Herodotus, Heraclides, Aristides, and Diodorus Siculus. Nay, this last tells us in plain terms, that they were lords of the sea; and Aristides asserts the Indians to have been the most powerful nation in the East, as the Etruscans were in the West. But then this was in very remote times, even when Bacchus, that early conqueror, aspired almost to universal monarchy; for, afterwards, to the commencement of the Roman grandeur, they gradually declined.

Augury, and divination of all kinds, the ancestors of the Tuscans seem to have brought out of the East. The augural discipline had for its object both the celestial and terrestrial globes; and, in order to facilitate the augural operations, the heavens were divided into sixteen parts. Several small images or statues of Jages with the augural symbols have been discovered of late years in Tuscany, as appears from Giusto Fontanini, father Gori, and others. We find several particulars in Cicero and Pliny, not to mention other authors, relating to the Etruscan augury and divination.

With regard to the theological notions of the Etruscans, they believed one supreme Being, whom they called Jue, or Jove. They considered him as the great governor of the universe, as the principle of life and motion. The immortality of the soul they were firmly persuaded of; and therefore believed a future state of rewards and punishments; though, in later times, they seem to have followed the system of Pythagoras, and consequently to have adopted the metempsychosis of that philosopher. However, the generality of the Tuscans adhered to the Sabian superstition, as did most of the inhabitants of the East.

As the Etruscans seem to have been followers of Pythagoras, they, undoubtedly, must be supposed to have

<sup>1</sup> Hom. apud Herodot. & in Odyss. Herodot. in lib. de Vit. Homer. Heracl. *οἱ τῶν πολιτῶν*. Diod. Sic. lib. v. Aristid. Orat. in Bacch. Dict. <sup>2</sup> Scip. Mass. Orig. Etrusc. cap. v. p. 19, 20, 21. Lipsiz, 1731. <sup>3</sup> Anton. Franc. Gor. Mus. Etrusc. clas. i. p. 45. <sup>4</sup> Just. Font. de Antiquit. Hort. p. 146. Romæ, 1723. Phil. Bonar. ad Monument. Etrusc. Oper. Dempst. eddit. Explicat. & Conject. p. 23. <sup>5</sup> Plin. lib. ii. cap. 52, 53. & alibi. <sup>6</sup> Senec. Nat. Quæst. lib. ii. cap. 45, 46. Vide etiam Tab. Eugubin. pass.

cultivated, with great ardour, the principles of the Italic<sup>a</sup> philosophy. Pythagoras himself was an improver, but not the founder, of that philosophy. Music they considered<sup>b</sup> as a divine art, and seem to have been greatly delighted with it. They were likewise famous for their curious<sup>c</sup> researches into the productions, operations, and phænomena of nature, and consequently well versed in natural philosophy and<sup>d</sup> astronomy. They were also acquainted with poetry, frequently celebrating the praises of their gods, and relating the great achievements of their heroes, as well as describing the arcana of astronomy, and philosophy, in verse. Tragedy, in particular<sup>e</sup>, owed its birth to this nation; or, at least, they first communicated it to the Romans. Varro mentions one Volumnius,<sup>f</sup> whom he represents as a famous writer of tragedies in the Tuscan language. Nay, the people we are considering, had a<sup>g</sup> peculiar taste for all kinds of theatrical representations, as may be inferred from several authors<sup>h</sup>. The first actors, who appeared upon the stage at Rome, were sent for from Etruria.

It cannot be conceived, that the followers and disciples of Pythagoras were ignorant of geometry. The shining figure that philosopher made<sup>i</sup> in the mathematical world, will not admit of such a supposition. Nor can it be imagined, that any people tolerably versed in astronomy and astrology, as the Tuscans are allowed to have been, should be totally unacquainted with the elements of geometry. We may therefore conclude, from what has been already observed of the Etruscan literature, that the ancient Tuscans were no strangers to geometry, nor indeed to any of the mathematical sciences.

Military learning they were famous for<sup>j</sup>, especially that branch relating to the drawing up an army in battalia, and making the proper dispositions for an engagement. That the formation of the phalanx<sup>k</sup>, and manner of fighting consequent thereupon, was invented by the Etruscans, at least borrowed of them by the Romans, we learn from Athenæus.

That history was cultivated in Etruria, we have no reason to doubt. The very genius of the Tuscan nation evinces

<sup>a</sup> Anton. Franc. Gor. Mus. Etruscæ tom. ii. Dissert. i. xxviii.  
<sup>b</sup> Strab. lib. x. <sup>c</sup> Diod. Sic. lib. v. p. 219. <sup>d</sup> Plin. lib. i. cap. 52, 53, 54. <sup>e</sup> Tertul. de Spectac. Var. de Ling. Lat. lib. iv. Liv. lib. vii. sub init. <sup>f</sup> Liv. ubi supra, Gor. ubi supra, p. 391. Vide & Tab. apud Dempster. lxxiii. Tab. apud Gor. clxxxvi. clxxxvii. clxxxviii. &c. <sup>g</sup> Tertul. de Anim. lib. xi. Dempster. de Etrur. Regal. lib. iii. c. 44. 45. <sup>h</sup> Athen. Deipnosoph. lib. iv. <sup>i</sup> Nicæus apud Athen. Deipnosoph. lib. vi.

this, as well as several hints that have been given us by the ancients. Suidas mentions <sup>a</sup> a Tuscan historian, who treated largely of God, and of the creation of the world completed in six days by him. Censorinus <sup>1</sup>, from Varro, cites some Etruscan histories, which described the several ages of the Etruscan empire, and predicted its destruction. Lastly Cincius <sup>m</sup>, an author quoted by Livy with great marks of approbation, seems to have consulted the historical monuments of Etruria, as may be inferred from the express words of that excellent historian.

In fine, the Etruscan literature, politeness, and genius, will most clearly appear from the following observations: 1. The Greeks themselves received several ceremonies and religious institutions from the Etruscans. 2. The Romans were obliged to the same nation for most of their religious institutions. 3. Romulus was instructed in some important points by the Etruscans. 4. The Romans, in the earlier ages, sent their children, to be liberally educated, into Etruria. 5. Six of the most noble Roman youths were sent to as many states in Etruria, in the more remote ages of Rome, to be instructed in religious matters. 6. Diodorus Siculus represents Etruria as the source of learning and philosophy. 7. Pythagoras himself, that prodigy of learning, was an Etruscan. 8. In every thing relating to the military art, both by sea and land, the Etruscans, at first, excelled all other European nations. 9. This nation shone in almost all arts and sciences, according to Heraclides Ponticus. 10. The Tuscan mechanics and artificers were in high repute amongst the Greeks. 11. When Tarquin resolved to build a temple for Jupiter Tarpeius, he sent to Etruria, not Greece, for workmen. 12. Atria, or courts, were originally owing to the Tuscans. 13. The Doric epistylum, at first, likewise, proceeded from that people. 14. The most grand and superb amphitheatres in the world were those of the Tuscans. 15. The Etruscans had brought painting to great perfection before the birth of Romulus. 16. The celebrated statue of Jupiter Capitolinus was made by a Tuscan statuary. 17. The colours on many Etruscan vases, lately discovered, appear as fresh and recent as if done not many years ago. 18. Tertullian deduces plays and theatrical representations from Etruria. 19. Horse-races and gladiators passed to Rome from Etruria <sup>n</sup>, according to Tacitus and Athenæus. 20. The golden crown used in tri-

<sup>a</sup> Suid. in voc. *Tuscania*.

<sup>1</sup> Var. apud Censorin. de Die Natal.

<sup>m</sup> Cinc. Aliment. apud Liv. lib. vii. sub init. <sup>n</sup> Tacit. Ann. lib. xiv. cap. 21. Athen. Deipnosoph. lib. iv.



umphs \* had likewise the same origin. 21. The vast extent of the Tuscan dominions, the great achievements of the Etruscans, the glory they acquired by their numerous discoveries and inventions, their very remote antiquity, their stupendous wealth and power, their writers and learned men, and lastly, the excellent form of government prevailing in Etruria, all which are attested by many reputable authors, rendered the ancient Tuscans as celebrated a nation as almost any that made a figure in profane history during the mythic period of time.

## S E C T. III.

*The History of the Etruscans, to the Conquest of their Country by the Romans.*

*Several eastern colonies settled in Etruria not many centuries after the deluge.*

THE Asiatic colonies who settled in Etruria not many centuries after the deluge, were probably followed by others at different periods of time. Assyria, Egypt, Phoenicia, Lydia, and other countries, in all likelihood contributed to people Italy, which was anciently subject to the Etruscans. Some of the posterity of Javan, likewise, undoubtedly seated themselves here, not long after the dispersion, which happened in the days of Peleg. Perhaps, the leader of the sons of Javan was the Janus of the Latins, who seems to have been the first king of Etruria, and the most ancient of the Italian deities. As Javan, in the original, is יָוָן, which may be read *Jon*, and *us* in Janus is a Roman termination, such a supposition may be easily admitted from the affinity of names. It has also other proofs to support it. For Elisia and Kittim, Javan's sons, or at least some of their posterity, have left footsteps of their settlement here: and that the isles of the Gentiles, that is, Greece, including the isles of the Archipelago, as is generally allowed, in the neighbourhood of Italy, received some of Javan's sons, we find asserted by the sacred historian. Javan himself might come to Italy, immediately out of the East, and send a considerable part of his family to Greece, and the above islands. Be this as it may, Janus fixed monarchical government in Etruria †, and was in after-ages deified there for being a singular benefactor to his subjects ‡. He was supposed by some of the ancients to

\* Tertull. de Coron. Milit. cap. 3. † Arnob. cont. Gent. lib. iii. Dempst. ubi supra, lib. iii. cap. 20. p. 298, 299. ‡ Cat. de Re Rust. cap. 134. 141. &c. Xenon. Hec. Ital. lib. 1. Cic. de Nat. Deor. lib. ii. Fest. in voc. Chæon.

have erected a town or castle on one of the seven hills of Rome, from him called Janiculum, and there to have held his residence \*. These writers represent him as having first inspired the Etruscans with proper sentiments of religion. He was also, according to them, the inventor of agriculture, and first taught the people of Italy the use of wine : but the last event proved fatal to him ; for, after he had civilized his subjects, he was destroyed by a body of them intoxicated with wine, who imagined themselves poisoned by him. Numa Pompilius paid a great regard to his civil and religious institutions, and from him denominated the first month of the year Januarius. As he first introduced money into Italy, and came thither from Asia in a ship, some of the most ancient pieces struck in Etruria, Latium, and Rome, alluded to both those events. The faces exhibited the double head of Janus, and the reverses a sort of ship.

That the Etruscans, or Pelasgi, were descended from the Curetes, we learn from Valerius Maximus \*. Now the Curetes, Cretans, Crethites, or Cerethites, and Philistines, were undoubtedly the same people : of course, therefore, the Cretans, Cerethites, or Crethites, Philistines, Pelasgi, and Etruscans, or at least some part of these last, as being the progeny of Mizraim, must have had Ham for their common progenitor. In this particular they agreed with the Canaanites or Phœnicians, part of whose country the Philistines possessed for so many ages. The people, therefore, under consideration, must have agreed in their religion, form of government, customs, manners, language, arts, and learning, with the Phœnicians, who were one of the most famous nations in the East. They must likewise have derived many religious and civil institutions, customs, and arts, from Egypt ; so that it is no wonder the learned, of late †, should have discovered such an agreement, in many points, between the Etruscans and the Egyptians.

That the Philistines, like all the other eastern nations, were, at first, under the domination of one prince, we learn from the sacred historian \*. Their government was perfectly monarchical when Abraham and Isaac sojourned amongst them. When the first Pelasgi settlement in Etruria therefore happened, the constitution introduced into

*The Etruscans descended from Mizraim.*

*Their first form of government.*

\* Flin. lib. iii. cap. 5. Draco Corcyraeus apud Athen. Deipnosoph. lib. xvi. \* Plut. Problem. Roman. † Valer.

Maxim. lib. ii. cap. 4. † Phil. Bonar. ad Monum. Etrusc.

Oper. Dempst. Addit. Explic. & Conject. sect. xvii. p. 103—106. Florentin, 1726. Anton. Franc. Gor. Mus. Etrusc. pass. Florentin,

1737.

† Gen. xi. 16.

Italy by Janus still prevailed : but soon after the arrival of the Lydian colony under the conduct of Tyrsenus, this received a very considerable alteration, as we learn from Strabo \*.

*The Pelasgi  
emigrate  
from Æ-  
monia into  
Italy.*

Dionysius Halicarnassensis tells us, that after the expulsion of the Pelasgi out of Æmonia by Deucalion, the greatest part of the Pelasgi went to their old kindred about Dodona, who enjoyed peace, because they were protected from the calamities of war by the temple there : but, afterwards, finding the country too small for them, they were admonished by the oracle to retire to Italy. They therefore equipped a fleet, with an intention to land at the next port of Italy ; but were, by stress of weather, forced up the Adriatic, till they came to one of the mouths of the Po called Spines. Some of them remained here, and built a city, which they denominated Spina ; but others advanced farther, and penetrated into the inland parts of Italy. Those left at Spina fortified themselves, got great supplies of provisions by sea in a short time, became masters of the Adriatic, and long possessed the sovereignty of that sea †.

*They join  
the Umbri  
against the  
Siculi.*

The Pelasgi, though expelled Æmonia, were not obliged totally to abandon Greece in the reign of Deucalion : they remained in several parts of this country, and the adjacent islands, long after the death of that prince. The Pelasgi, who left their brethren at Spina, first advanced to Reate, where they entered into an alliance with the Aborigines against the Umbri. This was followed by an irruption into Umbria. The first place taken by the allies was Croton, or Cortona, a fortress of great strength, which they carried by assault ; but their success was, in a good measure, owing to surprize. Croton being extremely well fortified, the Pelasgi and Aborigines formed their principal magazine there, and made it a place of arms. They also reduced many other Umbrian towns. Some time after they undertook an expedition against the Siculi, seized upon several of their towns, and, at last, forced them to retire to Sicily ‡.

*Most of  
them re-  
turn to  
Greece.*

Many years must have elapsed between the first junction of the Æmonian Pelasgi with the Aborigines, and the retreat of the Siculi ; for, according to Hellanicus Lesbicus, that retreat happened about three generations before the Trojan war. And Philistus of Syracuse §, a writer of good authority, makes it about eighty years older than that war.

\* Strabo, lib. vi. Vide etiam Franc. Marian. ubi supra, p. 185.  
† Dion. Halic. Antiq. Roman. lib. i. ‡ Idem. ibid. Philist.  
Syracus. apud Dion. Halic. ubi supra. Antiq. Rom. lib. i.

The Æmonian Pelasgi had a large extent of ground granted them by the Aborigines, for the important services they had rendered them in the preceding wars. The Aborigines also adopted many of the Pelasgic customs and religious ceremonies. As for the Æmonian Pelasgi, they did not long remain in a flourishing situation; for if any credit may be given to Myrsilus<sup>k</sup> Lesbios, about two generations before the Trojan war, the country they inhabited was so parched by an immoderate drought, that it produced scarce any thing for the sustenance either of man or beast. In consequence of which the fountains, springs, and rivers being in a manner dried up, a great mortality ensued; nor had animals of any kind strength to bring forth their young. In short, not being able to bear up against the infection of the air, occasioned by the excessive heats, and divers other calamities with which they were afflicted, they, for the most part, returned to Greece. Here they retained the name of Tyrseni, or rather Tyrsenian Pelasgi, which they had gained by being in the neighbourhood of that nation, if not intermixed with part of them, during their stay in Italy<sup>l</sup>.

However, some of the Æmonian Pelasgi remained in Etruria till very near the commencement of the Trojan war; and Dionysius Halicarnassensis seems to intimate, that their posterity continued in possession of Cortona, the ancient Croton, almost to his time. This branch of the Pelasgi spoke a dialect of the old Pelasgic tongue, something different from that used by the Tyrseni in the days of Herodotus. Nor can any thing more than this be inferred from the passages of Dionysius Halicarnassensis and Herodotus<sup>m</sup>, now before us; for as the Æmonian Pelasgi and the Tyrsenians were originally branches of the same nation, and had in the first ages the same language, we cannot suppose their tongues to have been much different even in the age of Herodotus. The Pelasgi of Cortona had all along, probably, kept themselves more unmixed with strangers than their neighbours. And this might have been the reason why their language, in the main, was preserved more pure and inviolate. We say, more unmixed with strangers than their neighbours; since the Etruscans in general had had an intercourse for some ages with the Romans and Hellenical Greeks, when Herodotus wrote<sup>n</sup> his history. Nor can it be doubted but that such an intercourse must have greatly contributed to a depravation and corruption, or a least an

*Some remain in Etruria.*

<sup>k</sup> Myrsilus Lesbios apud Dion. Halicar. *ibid.* <sup>l</sup> Dion. Halicar. *Antiquit. Rom lib. i.* <sup>m</sup> Herodot. in *Clio.* Dion. Halicar. *ubi supra.* <sup>n</sup> Dion. Halicar. *Liv. alique script, antiq. pass.*

alteration of their primitive language. The Etruscan inscriptions of the Herodotean age, of which several are still extant, put this point beyond dispute.

*The Etruscans were a maritime power before the Greeks.*

That the Etruscans were a maritime power in the time of the Argonauts, we find intimated by Pösis \* Magnesius ; for that writer mentions a bloody engagement between them and the Argonauts, when the god Glaucus appeared in order to animate Jason. This engagement probably happened in the Adriatic, not far from Tergeste, the Trieste of the moderns ; indeed, that Jason passed by that place, may be inferred from P Pliny and Strabo. This notion seems likewise to be countenanced by Valerius Flaccus †. From these authors it appears, that the Etruscans demanded respect on the watery element a generation before the Trojan war, much earlier, according to † Aristides, and made a figure at sea before the Greeks.

*The Latin kings descended from the Etruscans.*

Now we approach so near the commencement of the Trojan war, it may not be improper to insert what we find related of Anius, an ancient king of the Tuscans, by † Alexander Polyhistor and Aristides Milesius. That prince, according to these authors, had a beautiful daughter, whose name was Salia, with whom one Cathetus, an Etruscan nobleman, fell desperately in love. The lady, in all probability, had no dislike to Cathetus, as she gave him an opportunity of carrying her off. Anius pursued the fugitives ; but not being able to come up with them, he threw himself into a river, which from him was afterwards called the Anio. Cathetus had by Salia two sons, Latinus and Salius, the heads of two most noble families. This fragment of history is the more remarkable, as it clearly evinces king Latinus to have been of Etruscan extraction.

*The Etruscans take possession of the cities abandoned by the Æmonian Pelasgi.*

According to † Myrsilus Lesbios, the greatest part of the Æmonian Pelasgi left their habitations in Italy, about two generations before the Trojan war, and retired into Greece. The Tyrsenians, with some of whom the Æmonian Pelasgi seem to have been intermixed, reaped considerable advantage from their departure ; for they possessed themselves of the cities and towns the Pelasgi had abandoned, and remained masters of them till they were obliged to submit to the Roman yoke. They probably made a considerable figure during the interval between this period and the con-

\* Pösis Magnesius apud Athen. Deipnos. lib. vii. lib. iii. cap. 18. Strab. lib. i.

† M. Val. Flac. Argonaut. lib. iv. Vide etiam Dempst. ubi supra, lib. i. cap. 9. p. 32, 33. † Aristid. Orat. in Bacch.

† Alex Polyhist. & Arist. Miles. apud Plut. in Parallel. p. 325. Lutet. Paris. 1604.

† Myrsilus Lesbios, apud Dion. Halicar. ubi supra.

clusion of the Trojan war, though we find little said of them in ancient history.

Mezentius, king of Etruria, being alarmed at Æneas's arrival in Italy, entered into a league with the Rutuli against that prince. He beheld, with a jealous eye, the numerous settlements made in Italy by colonies from the eastern nations, and the incroachments they were about to make upon the lands of the most ancient inhabitants. In pursuance, therefore, of his engagements, he took the field with a powerful army; but finding no enemy to oppose him, he marched towards Lavinium, then the residence of Æneas and his queen, with an intention either to besiege it, or draw the king of Latium to a general action. Æneas, at the head of the Latin and Trojan forces, marching out of the town, gave Mezentius battle in the neighbourhood of Lavinium. Both sides behaved with great bravery, and night alone put a stop to their obstinate fury. However, Mezentius seems to have had the advantage; for Æneas being pushed to the banks of the Numicius, was drowned in that river.

*Mezentius joins the Rutuli against the Trojans and Latins.*

Mezentius, after the late action, drew near with his army to Lavinium, and fortified himself at a small distance from it. This seems to have terrified the young king of Latium, who, according to Livy, was not fourteen years of age; for, upon so near an approach, he made overtures to Mezentius for an accommodation. Mezentius, elevated by his late success, prescribed to the Latins the severest conditions; and, amongst other things, demanded of them all the wine produced every year in the territory of Latium. This demand so incensed the Latins, that neither they, nor their posterity, ever forgave him. They reproached him as a contemner of the gods, and offered their wine to Jupiter. Although a body of Etruscans, under the command of his son Lausus, were entrenched close to the gates of Lavinium, Eurileon, the successor of Æneas, broke off the negotiation, and made all the necessary dispositions for vigorously carrying on the war.

*Æscanius makes overtures to Mezentius.*

Eurileon, surnamed Æscanius, having rejected the conditions prescribed by Mezentius, assembled a considerable army in order to attack the Etruscans. His first view was to dislodge Lausus from the post he had occupied, the vicinity of this prince to Lavinium threatening the Latins with immediate destruction. Lausus having more courage than precaution, had not taken care to secure himself against a sur-

*Æscanius continues the war, and concludes a peace with Mezentius.*

<sup>1</sup> Dion. Hal. ubi supra, p. 52. Liv. ubi supra. cap. 3.

prize<sup>y</sup>. The Latins, therefore, falling upon him in the night, after an obstinate dispute, forced his entrenchments, and this attack put the whole Etruscan army into disorder. As Lausus was killed in the action, and probably by his own men, the confusion into which they were thrown; and the obscurity of the night, rendering them incapable of distinguishing between friends and foes, the loss sustained on this occasion was very considerable to the Etruscans. The Latins, likewise, next morning, presented themselves before a little hill, whither Mezentius, with a body of troops he had rallied, thought proper to retire; and there he was closely invested. Thus beset, the Etruscan monarch, who was greatly dejected by the untimely death of Lausus, concluded a peace with Ascanius, and the principal article of this treaty was, that the Tiber should be the common boundary of Etruria and Latium. Livy informs us, that the ancient name of the Tiber was Albula, and that it was so called at the conclusion of this treaty; but we cannot help thinking, with Servius<sup>z</sup>, that Tiber was the primitive name.

*A chasm  
in the  
Etruscan  
history.*

From the death of Æneas to the birth of Romulus, history is profoundly silent as to Tuscan affairs; but as it cannot in the least be doubted that the Etruscans had good historians, and even pontifical annals, since the Romans<sup>a</sup> received the custom of keeping such annals from that people, such a chasm is not to be imputed to them, but to the Romans. That haughty nation destroyed all monuments, as far as in them lay, that evidenced the brave and upright behaviour of the nations they had enslaved, as well as their own opposite conduct.

*The Etruscans, a  
great  
nation in  
the time of  
Romulus.*

That the Etruscans were a powerful and polite nation when Romulus founded, or rather restored Rome, appears from some good authors. That prince could not carry the design he had formed into execution, without the assistance of the Etruscans. From thence he derived all his civil and religious institutions<sup>b</sup>. Cæle<sup>c</sup> Vibenna, a Tuscan general, led a body of Tuscan troops under his command to Rome. Romulus, upon his arrival, either out of policy, or for want of room, placed him upon a hill near the city, which had then no name; but ever since has been called the Hill Cælius.

<sup>y</sup> Dion. Hal. ubi supra, p. 52. <sup>z</sup> Liv. ubi supra, cap. 3.  
<sup>z</sup> Serv. ad Æn. lib. viii. Vide etiam Dempst. ubi supra, lib. ii.  
cap. 17. p. 149. <sup>a</sup> Just. Fontan. de Antiquit. Hort. lib. i. cap.

7 p. 133—137. Romæ, 1723. <sup>b</sup> Alcim. Vetustiss. Histor. & Cuman. Histor. aut apud Fest. Plut. in Romul. <sup>c</sup> Dempst.  
Scip. Mass. Franc. Marian. Anton. Franc. Gor. aliique script. pass.

When

When the Sabines made preparations to attack the Romans for the rape of their daughters, an Etruscan lucumo marched with a body of troops to assist the latter. The Romans and Etruscans, at the approach of the Sabines, divided their forces into two bodies. Romulus, with the former, took possession of the hill Esquilinus, and the lucumo with his troops, posted himself on the hill since called Quirinalis. They came at last to a general action with the Sabines. Romulus commanded the right wing, and the lucumo the left. Both generals behaved with great bravery, and repulsed the Sabines; but Romulus being wounded, fell down senseless, and whilst his men were carrying him into the city, the Sabines recovered their courage, took advantage of his absence, and fell with fury upon the right wing of the Romans, which had lost its commander. The lucumo, in the mean time, did more than make a brave resistance; he penetrated into the Sabine legions, till, at length, being pierced with a javelin, he died upon the spot. In fine, he kept the enemy in play till Romulus recovered himself and rallied his troops; some time after which the Sabines were driven back to the Capitol. So that the preservation of Rome, in its infancy, as well as the foundation of it, may, in a great measure be ascribed to the Etruscans.

*An Etruscan lucumo assists Romulus.*

As to the remaining historical transactions of the Etruscans, they are comprehended in our history of the Romans, to which we refer the reader. The following is a list of Etruscan kings mentioned by the ancients.

List of Etruscan Kings mentioned by the Ancients.

Janus.	Tyrhenus.
Camefes, sister and wife to Janus.	Rasena.
Tiberinus, succeeded his father Janus.	Alæsus.
Aunus.	Tarchon.
Coritus.	Felsinus.
Fontus.	Ocnus, or Hocnus.
Annius.	Mezentius.
Deheberis, or Tiberis.	Afylas.
Æolus.	Abas.
Liparus.	Massicus.
Meleus.	Ofinius.
Rhætus.	Morrius.
Malæottus.	Clusius.
	Propertius.
	Veientus.



Cæle Vibenna.	Tolumnius, or, according
Menalus.	to some, Volumnius.
Olenus Calenus.	Cilnius.
Porfena, or Porfenna.	Mecænas.

The ages in which all these princes lived, the numbers of years they reigned, or the extent of the territories over which they presided, we cannot take upon us to determine.

# I N D E X.

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**AARON**, brother to Moses, for his history in that of the Jews, from the beginning of their Egyptian bondage, to their entrance into the land of Canaan, vol. II. pag. 280.

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**Balak**, king of Moab, not in a condition to resist the Israelites, sends for Balaam, a famous prophet or diviner of that time, to curse them, i. 347. Opinion entertained of the efficacy of such imprecations, 348. Balaam commanded by God not to go and curse a people he had blessed, dismisses the ambassadors sent to him, *ib.* Second embassy sent, and Balaam allowed to go, provided he said nothing but what God should put into his mouth, *ib.* Balaam's intentions bad, and an angel in consequence sent to withstand him, *ib.* Cannot help blessing the Israelites instead of cursing them, 349. Balak, enraged, orders him to depart, which he did, but not without giving a most wicked counsel to Balak and the Midianites, 350. Balaam slain by the Israelites, when they revenged themselves on Midian, *ib.*

**Balbek** is described by the Arabians as the wonder of Syria, i. 439. Some account of its fine ruins, *ib.* See Heliopolis.

**Balbus** proclaimed emperor, though a little before seized and condemned for conspiring against Leo, xv. 57. Thoma, who had revolted against him in the East, is delivered up to him by his own people, and he puts him to a cruel and ignominious death, 59. His forces defeated by the Saracens, 61. Many public calamities in his reign, *ib.* Euphemius acknowledged emperor by the Saracens, is killed, 62.

**Baldwin**, earl of Flanders, chosen emperor of Constantinople, xv. 170. His army defeated by the Bulgarians, 171. Baldwin taken, his hands and feet cut off, carried into a desert, and left exposed to the wild beasts and birds of prey, *ib.*

— II. Latin emperor of Constantinople, xv. 175. Flies from Constantinople, leaving the Greeks in possession of it, 180. See Brienne.

**Balearic islands** subdued, x. 136.

**Balista**, who had been captain of the guards to Valerian, makes a dreadful havoc of the Persians, 4. Seconded in his attempts by Odenatus of Palmyra, *ib.* Seq. Odenatus. Assumes the title of emperor, 10. Murdered, 12.

**Balonymus**, a king of Sidon, history of, ii. 33.

**Bambyce**. See Hierapolis.

**Barbapeta** of Nero, xiii. 12.

**Barbarity**, Carthaginian, instance of, xv. 291.

**Barbarous** nations invade on all sides the Roman empire, xiii. 484. xiv. 1.

**Barbatio** endeavours to thwart the designs of Julian in Gaul, xiv. 166. Put to flight by the Barbarians, *ib.* Executed with several others, 174.

**Bardas Sclerus**, and Bardas Phocas, xv. 93.

**Bardas Phocas** revolts from the emperor Zimisce, is abandoned by his followers, and the rebellion is suppressed, 94. Bardas Sclerus usurps the sovereignty under the emperors Basilus and Constantine, defeats twice Basilus's army, and takes Nice, 100. Bardas Phocas is defeated by Sclerus, yet gains a complete victory over him, and he flies to Babylon, 101. Bardas Phocas proclaimed emperor, 102. Sclerus set at liberty, joins Phocas, and they agree to divide the empire between them, 103. Phocas betrays and seizes Sclerus, and lays siege to Abydos, where he dies, 104. Sclerus set at liberty, submits to the emperor Basilus, *ib.*

**Bards**, office of the, different from that of the Druids, xvi. 408. Their office in the army, *ib.*

**Barrows**, or burying places, in the environs of Stonehepge, xvii. 61. Weapons and other things dug out of them, 62. That called the Bush-barrow, *ib.*

**Basiliscus** usurps the empire of the East, xiv. 438. Besieges the lawful prince Zeno in a castle of Isauria, *ib.* Disobliges the people and soldiery, *ib.* Taken and confined in a castle in Cappadocia, where he perishes, 439.

**Basilus**, upon the death of Michael III. sole master of the empire, governs with great justice and moderation, xv. 72. Breaks the power of the Manichees, *ib.* His success against the Saracens, 73. Imprisons and releases his son Leo, 74. Appoints him his successor, and leaves him at his death some excellent rules of government, *ib.*

— and Constantine, sons of the emperor Romanus, appointed by the emperor John Zimisce, his successors, xv. 98. Basilus visits the eastern provinces, 104. His war with the Bulgarians, in which Bulgaria is entirely subdued, 105, & seq. Resolves to make war upon the Saracens, but is prevented by death, 107. His character, *ib.* See Bardas.

**Batavians**, drawn into an ambuscade by the Germans, xii. 256. Take arms, excited by their countryman Claudius Civilis, xiii. 154. See Civilis.

**Battle** under ground, vi. 201.

**Bebius** forbids Jugurtha to speak, xi. 172.

**Bebriacum**, battle of, xiii. 105.

**Beelshamen**, the sun adored under that name by the Phœnicians, ii. 12. See Phœnicians.

**Beggars**, law of Gratian against, xiv. 283.

**Belga**, terrible slaughter made of them by Cæsar, xvi. 445.

—, settle in Belgic Gaul, xvii. 29. Whence so called, 30. Form an alliance with the Celts against Cæsar, 32. Are subdued, *ib.*

**Belisarius**,

**Belisarius**, a renowned Roman general, commands the troops in *Daras*, xiv. 453. Defeats the Persians, 454. Prevents their breaking into Syria, 456. Enters Persia, and ravages Assyria, 460. Puts to flight the Huns, breaking into Thrace, 464. Disgraced on his return to Constantinople, ib. — and Romanus, put to flight the *Coturgurian* Huns, xvii. 164. Belisarius reduces Sicily, 389. Enters Rome upon the murder of Theodotus, and several other cities of Italy submit to him, 394. Vitiges raises a powerful army against him, gains over the Franks, and marches to Rome, 395. Bloody encounter between him and Belisarius, ib. Vitiges pursues the siege of Rome with great vigour, and the Romans having obliged Belisarius to give him battle, are defeated, 397. Belisarius receives supplies from the emperor, 398. The siege of Rome raised, 399. Misunderstanding between Belisarius and Narces, 401. Belisarius takes Ubinum, and Uviventum submits to him, 402. Vitiges engages Cosrhoes, king of Persia, in his quarrel, 403. The Franks invade Italy, kill upon both the Goths and Romans, and return home loaded with booty, 405. Auxinum surrenders to Belisarius after an obstinate defence, 406. Ravenna besieged by him, 407. Terms proposed by the emperor, which Belisarius refuses to sign, ib. He is by the Goths declared emperor of the West, 408. And admitted into Ravenna, ib. Recalled by Justinian to take upon him the management of the Persian war, 409. Returns to Constantinople, carrying with him Vitiges and the royal treasure, ib. Upon his departure the chiefs of the Goths choose *Ildebald* for their king, 410. Belisarius sent again into Italy, 417. Diverts Totila from destroying Rome, which he regains and fortifies, 421. Totila returns against it, but is vigorously repulsed by Belisarius, 422. Belisarius recalled again to be employed against the Persians, 423.

**Belus**, temple of, built in Babylon by Semiramis, described, iii. 347. Improved and adorned by Nebuchadnezzar, 426.

**Bellerophon**, king of Corinth, account of the many dangerous expeditions in which he engaged, v. 93.

**Bellovesus**, the Gauls under him settle in *Nether-Italy*, xvi. 333.

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of the Epigoni, and Thebes abandoned to them, 1b. The fates still persecuted the unfortunate offspring of Oedipus in such of them as happened afterwards to reign, 1b. Xanthus, but not of the Cadmean family, was the last king that reigned at Thebes, at whose death the kingdom became a commonwealth, 1b.

**Ætolia**, history of in its republican state, vi. 206. The chief magistrates of this state, were the prætor, or strategos, the hæmolarchi, and the polemarchi, 1b. Besides these magistrates, there were four councils, in which the whole authority of the state consisted, 1b. The Ætolians, especially the Thebans, were continually harassed by the princes of Macedonia, 207. Notwithstanding side with Philip against the Romans, till he was entirely defeated in the famous battle of Cynocéphalæ, 1b. They then implored the protection of Flaminius, whom they disoblige, though favoured by him, 1b. Their prætor murdered by the friends of Rome, 208. The murder discovered, and one of the assassins put to death, 1b. The Ætolians revenge on the Romans the murder of their prætor, 209. Flaminius ravages their territories, but is prevailed on by the Athenians to spare them, 1b. Continue ever afterwards faithful to the Romans, but for some of their leading men joining with Perseus, were treated with great severity, and at length, on the dissolution of the Achaean league, Ætolia was made part of the Roman province, 1b. See Thebes.

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**Berytus**, a city of Phœnicia, said to have been standing in the days of Cronus, i. 6. Under the Roman emperors, it was not less famous for the study of the law in the East, than Rome in the West, 1b. Now called Beirut, 1b. It was in this city that Vespasian, when he assumed the imperial authority, established a council for the direction of all important affairs, xiii. 124.

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in the West, it was usurped in the East by Basiliscus, *ib.* Zeno, the lawful prince, besieged in a castle of Isauria, *ib.* Basiliscus disoblige the people and soldiery, *ib.* Zeno restored, 439. Basiliscus taken and confined in a castle in Cappadocia, where he perishes, *ib.* Harnastius murdered by Zeno's orders, *ib.* A great fire at Constantinople, *ib.* Marcian revolts, but is abandoned by his own men, and forced to take refuge in a church, 440. The Ostrogoths break into the empire, *ib.* Lower Dacia and Mœsia yielded to Theodoric king of the Ostrogoths, 441. Leontius revolts, *ib.* Is joined by Illus, *ib.* Both are defeated and besieged in Papyra, *ib.* Theodoric, the Ostrogoth, breaks into Thrace, *ib.* Leontius and Illus taken and put to death, 442. Zeno's cruelty, *ib.* His death, *ib.* Anastasius declared emperor, 443. He marries Ariadne, the deceased emperor's widow, *ib.* His birth, education, employments, &c. 444. He abolishes the chrysargyrum, an infamous tax, *ib.* Informers driven out of Constantinople, 445. Longinus and the Isaurians revolt, *ib.* They are defeated, but continue in arms, *ib.* Tumult in Constantinople, 446. Theodoric acknowledged king of Italy, *ib.* The Isaurians defeated a second time by John the Scythian, *ib.* Longinus and other heads of the rebels taken and put to death, *ib.* Tumult in Constantinople, 447. The Romans defeated by the Barbarians, *ib.* Tumult in the circus at Constantinople, *ib.* The Persians break into the empire and take Amida, 448. The Roman generals defeated, *ib.* Amida restored to the Romans, 449. A truce with the Persians, *ib.* The Romans defeated by Mondo the Goth, *ib.* Anastasius builds the Long Wall, *ib.* Dara repaired and fortified, 450. The Heruli admitted into Thrace, *ib.* Great disturbances in Constantinople, *ib.* Vitalianus espouses the cause of the catholics against the Eutychians, *ib.* The emperor promises to comply with his demands, *ib.* The Goths break into Illyricum, 451. Anastasius dies, *ib.* Justin proclaimed emperor, *ib.* His birth, education, &c. *ib.* Some conspire against him, but are discovered and punished, 452. Vitalianus put to death, *ib.* The Persian war, 453. Bellisarius commander of the troops in Dara, *ib.* The Arians deprived of their churches, *ib.* A great earthquake at Antioch, *ib.* Justin assumes Justinian for his partner in the empire, 454. Justin dies, *ib.* His character, *ib.* What gave rise to the Persian war, *ib.* The Romans defeated, *ib.* And the Persians in their turn by Belisarius, and by Diocletian in Persarmenia, 455. Narice and

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Constantinopolitan history, from the death of Justinian the Great, to the deposing of Irene and the promotion of Nicephorus, xv. 1. Justin, the son of Justinian's sister Vigilantia, proclaimed emperor, *ib.* Restores the office of consul, *ib.* Causes his kinsman Justin to be murdered for no other crime than his being beloved by the people, 2. The Lombards invade Italy, *ib.* The Persians revolt to the Romans, *ib.* The Persians invade the Roman dominions, *ib.* Take several places, 3. Justin seized with a kind of madness, *ib.* Tiberius appointed to govern in his room, *ib.* Declared Caesar, 4. Cosroes invades the Roman dominions, *ib.* Is defeated and dies of grief, *ib.* Justin dies, *ib.* Tiberius declared emperor, *ib.* The Persians defeated by Mauritius, 5. Gains a second victory, *ib.* The Avari break into the empire, *ib.* Tiberius dies, 6. Mauritius succeeds him, *ib.* The Persians defeated by Philippicus, who is afterwards defeated by them, *ib.* The Per-

sians defeated by Germanus, 7. And by Commentiolus, *ib.* Hormisdas deposed and his son Cosroes raised to the throne, 8. The Avari invade the empire, *ib.* Obligated by a plague to return to their own country, 9. But afterwards overthrown in five successive battles by Priscus, *ib.* The army on the Danube declare Phocas emperor, 10. Mauritius retires, *ib.* Phocas crowned emperor at Constantinople, *ib.* The emperor, his children, brother, and several others murdered by Phocas, 11. Phocas's character, *ib.* He is hated by the people, *ib.* Narses revolts and defeats Germanus and Leontius, 12. Phocas gains over Narses, but no sooner had him in his power than he caused him to be burnt alive, *ib.* His death greatly regretted by the Romans, *ib.* Phocas's cruelty, *ib.* Constantina with her daughters and many others put to death, 13. Syria, Palestine, and Phoenicia, over-run by the Persians, *ib.* Priscus conspires against the emperor, *ib.* Insurrection at Antioch, 14. Tumult at Constantinople, *ib.* Conspiracy against the emperor discovered, *ib.* Heraclius proclaimed emperor in Africa, *ib.* Phocas deposed and put to death, 15. Heraclius proclaimed emperor, and crowned by the patriarch Sergius, *ib.* The Persians make themselves masters of several cities, *ib.* Ravage Capadocia and Armenia, *ib.* Over-run Egypt and Palestine, and take Jerusalem, 16. Cosroes will hearken to no terms, *ib.* Heraclius raises a powerful army, 17. Marches in person against the Persians, *ib.* Treachery of their general, *ib.* Heraclius invades Persia, and gains a great victory, *ib.* Put Cosroes to flight, 18. Ravages the Persian dominions, *ib.* Carries off immense booty with him, *ib.* Instance of his goodness, *ib.* Defeats the enemy in several other battles, 19. Cosroes stirs up several barbarous nations against him, *ib.* The Barbarians sit down before Constantinople, but are forced to raise the siege, *ib.* About the same time the Persians receive a dreadful overthrow from Theodorus, *ib.* Heraclius gains other victories over the Persians, 20. One of the Persian generals revolts, *ib.* Cosroes deposed and succeeded by his son Syroes, *ib.* Who makes peace with the Romans upon very advantageous terms to them, and among other particulars, delivers up the cross wherewith our Saviour died, which had been carried by Cosroes in triumph from Jerusalem to Persia, *ib.* Heraclius carries back the cross to Jerusalem, and with great solemnity restores it to its former place, 21. Shortly after the Sassanians put an end to the Persian monarchy, *ib.* The pestilent and impious doctrine of the impostor

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pastor Mohammed, first broached in the reign of Heraclius, 22. Mohammed reduces Mecca and Medina, ib. His immediate successors still called by the common name of Saracens, over-run several provinces, ib. Defeat the Romans and take Damascus, ib. Reduce Egypt and Syria, 23. Jerusalem taken by them, ib. Heraclius dies, 24. Is succeeded by his son Constantine, who dying soon after, Constans, son of Constantine, was proclaimed emperor, ib. Africa conquered by the Saracens, with the islands of Cyprus, Aradus, and Rhodes, ib. Armenia laid waste, ib. The emperor's fleet defeated, 25. Peace with the Saracens, ib. The emperor murders his brother Theodosius, ib. Haunted and terrified by his fancied apparition, transfers the seat of empire to Syracuse, ib. The Saracens ravage the Roman territories, 26. The emperor's unsuccessful expedition against the Lombards, ib. His avarice, ib. At length murdered, ib. His son Constantine made emperor, 27. Several provinces ravaged by the Saracens, ib. They besiege Constantinople, renewing the siege each spring, some authors say, during four, others, seven years, ib. That enterprize stopped by their immense losses, 28. Their fleet wrecked, and their army defeated, ib. Conclude a peace with the empire, ib. The Bulgarians break into Thrace, but are pacified by the promise of an annual pension, ib. The sixth œcumenical council, ib. Constantine dies, and is succeeded by his son Justinian II, 29. Put to flight by the Bulgarians, ib. Makes war upon the Saracens, ib. Defeated by them, 30. Renders himself odious, ib. Cruelty of his ministers, ib. Orders a general massacre, ib. Leontius proclaimed emperor, 31. Justinian deposed, ib. The Saracens massacre of Africa, ib. Leontius's general Appinar, afterwards called Tiberius, made emperor, ib. His brother Heraclius puts to the sword two hundred thousand Saracens, 32. Armenia betrayed to the Saracens, who are defeated in Cilicia, ib. Trebelis king of the Bulgarians espouses the cause of Justinian, who thereupon is restored, 33. Leontius and Tiberius put to death, ib. Justinian breaks his alliance with the Bulgarians, and is defeated by them, ib. His cruelty, 34. Philippicus proclaimed emperor, ib. Justinian killed, ib. The Bulgarians break into Thrace, ib. Philippicus deposed, 35. Anastasius succeeds, ib. The seamen kill their admiral, and declare Theodosius emperor, ib. Leo revolts, 36. Theodosius succeeds, ib. Leo crowned emperor, ib. Theodosius is put to flight by the Saracens, ib. Who besiege Constantinople, but are forced to

abandon the enterprize, after having lain thirteen months before the city, 37. Then with rage they begin to persecute the Christians, ib. Sergius revolts in Sicily; but is cut off, ib. Constantine Copronymus born, ib. Anastasius attempts to resume the empire, ib. But is put to death with all his accomplices, 38. Constantine crowned emperor, ib. Leo's edict against images, ib. Tumult at Constantinople, ib. The people revolt in Italy, ib. Gregory II. opposes the emperor's edict, 39. Leo's attempt upon his life, ib. The exarch excommunicated, ib. The people of Italy revolt, ib. Ravenna submits to the Lombards, ib. The inhabitants of Naples kill their governor, 40. The Romans revolt, ib. Constantine married to Irene, ib. Leo's fleet wrecked, ib. Leo dies, and is succeeded by his son, ib. Artabazus revolts, 41. Strange measure of the patriarch Anastasius to create favour in his behalf, ib. Gives rise to a civil war, ib. Constantine at length suppresses his enemies, ib. He recovers several places from the Saracens, 42. Dreadful earthquakes, ib. Violent plague, ib. Constantine defeated by the Bulgarians, 43. Surprising frost, which lasted five months, ib. Constantine defeats the Bulgarians, ib. Prepares again to attack them, but dies, 44. His character, ib. Is succeeded by his son Leo III. ib. Elerich, king of the Bulgarians, embraces the Christian religion, ib. Death of Leo, 45. Is succeeded by his son Constantine, surnamed Porphyrogenitus, ib. His mother Irene takes upon her the administration, as he was then only ten years old, ib. Conspiracy discovered against him, and the conspirators punished, ib. Heliadius revolts, ib. Pension paid to the Saracens, 46. Misunderstanding between Constantine and Irene, ib. Irene obliges the senate and soldiery to take an oath of allegiance to her, ib. Constantine deprives her of the administration, 47. Irene recalled, ib. The emperor defeated by the Bulgarians, ib. His cruelty, 48. The Armenian legions broken and dispersed, ib. Constantine divorces Mary, and marries Theodora, ib. His success against the Saracens, ib. Puts the Bulgarians to flight, 49. Is murdered, ib. Irene proclaimed empress, ib. The Saracens break into the Eastern provinces, and carry off with them immense booty, ib. Sauracius conspires against Irene, ib. She studies to gain the affections of the people, 50. Match proposed between Irene and Charles surnamed the Great, which is opposed by Actius, ib. The nobility revolt, and set up Nicephorus, ib. Irene deposed, and Nicephorus created emperor, 51. Constantinopolitan history, from the promotion

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tion of Nicephorus to the death of Basilus II. xv. 51. Nicephorus concludes a treaty with Charles the Great, 52. Bardanes revolts, but submits, ib. Nicephorus defeated by the Saracens, concludes a dishonourable peace with them, ib. They invade the empire anew, 53. The Bulgarians take Sardica, ib. Nicephorus ravages the country of the Bulgarians, but is defeated and slain, ib. Michael proclaimed emperor by the senate, takes his son for his colleague, 54. But being defeated by the Bulgarians, resigns the empire to Leo, who governed the Eastern provinces, and had just defeated the Saracens, 55. Leo had scarce taken possession of the throne when the Bulgarians, elated with their late success, ravaged the country anew, ib. Marches against, and gains over them a complete victory, ib. Opposes the worship of images, ib. Michael, surnamed Balbus, conspiring against him, is seized and condemned, 56. Leo murdered, ib. His character, ib. Balbus proclaimed emperor, 57. Is an enemy to images, ib. Thomas revolts in the East, ib. Makes himself master of Asia and Syria, 58. Besieges in vain Constantinople, ib. Defeats and puts to death Gregory, who designed to betray him, 59. Is deceived by the Bulgarians with great slaughter, ib. And delivered up to Balbus by his own people, who put him to a cruel and ignominious death, ib. The Saracens land in Crete, and settle there, 60. The city of Candia built, ib. The emperor's forces defeated by them, 61. Several public calamities, ib. Euphemius acknowledged emperor by the Saracens, 62. Is killed, ib. Balbus dies, and is succeeded by his son Theophylus, ib. He punishes the murderers of Leo, though his father owed his life and dignity to that murder, 63. Marries his daughter to Alexius Moseles, renowned for his exploits against the Saracens, and creates him Cæsar, ib. But Alexius, to avoid giving him umbrage, embraces a monastic life, ib. The emperor, attended by Manuel and Theophobus, marches against the Saracens, but is defeated by them, 64. In another encounter, gains a complete victory over the Saracens, ib. But in a third, his army is utterly defeated, and himself rescued from imminent danger by Manuel, 65. His ingratitude to Manuel, who flies to the Saracens, but returns, to the Romans, ib. The Persians mutiny, 66. Fidelity of Theophobus, ib. The Saracens invade the empire, ib. Defeat the Romans, 67. Amorium taken and destroyed, ib. Theophylus dies, ib. His character, 68. Is succeeded by his son Michael III. who being then only six years old, his mother Theodora took upon her the admini-

stration, ib. Manuel retires from court, 69. Theoctistus murdered, ib. The emperor resigns, ib. Michael a wicked and impious prince, ib. His prodigality, 70. Undertakes an expedition against the Saracens, but is routed by them, ib. His uncle Bardas created Cæsar, ib. Is murdered, 71. Michael takes Basilus for his partner in the empire, ib. Michael murdered, 72. Basilus sole master of the empire, governs with great justice and moderation, ib. Breaks the power of the Manichees, ib. His success against the Saracens, 73. Syracuse taken and destroyed by the Saracens, ib. Treachery of a monk, ib. Leo, the emperor's son imprisoned, and released, 74. He appoints him his successor, and leaves him at his death some excellent rules of government, ib. Leo honours the memory of Michael, 75. His army defeated by the Bulgarians, ib. The treachery of the Bulgarians, ib. The emperor marries a second, third, and fourth wife, 76. Attempt upon his life, ib. Taurominium and Thesalonica taken by the Saracens, who are defeated by the emperor's generals, 77. Andronicus Ducas disgraced, flies to the Saracens, 78. Samonas disgraced, ib. The Roman fleet defeated by the Saracens, 79. Leo dies, ib. His character and works, ib. His brother Alexander acknowledged emperor, 80. Proves a debauched prince, ib. Provokes the Bulgarians, ib. Constantine, his nephew, and son to the late emperor Leo, yet a child, declared by him his successor a little before his death, 81. The Bulgarians break into the empire, ib. The empress Zoe removes from the emperor's presence, Alexander's favourites appointed him for governors, ib. The Bulgarians invade the empire on one side, and the Saracens on another, 82. The Romans defeated, ib. Leo and Romanus plot not only against the emperor, but against each other, ib. Leo disgraced, and deprived of his sight, ib. Zoe confined to a monastery, 83. Romanus crowned emperor, ib. Peace with the Bulgarians, ib. The king of the Bulgarians marries the grand-daughter of Romanus, 84. Melitena taken from the Saracens, ib. The Rossi defeated by the Romans, ib. Romanus deposed by his son, 85. His sons, deposed and banished, ib. Constantine restored to his former power, ib. The Saracens break into the empire, ib. Bardas Phocas and his sons, Nicephorus and Leo, sent against them, 86. Their various achievements, ib. The Romans, under Constantine Gongylas, an utter stranger to the art of war, defeated by the Saracens, 87. Constantine dies, ib. His character, ib. Succeeded by his son Romanus, a de-

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bauched prince, 88. The island of Crete recovered by Nicephorus, 15, 16. The Saracens overcome in the East by his brother Leo, 16. Romanus dies, leaving two sons, Basilus and Constantine, both very young, under the administration of their mother, the empress Theophano, 89. Nicephorus comes to Constantinople and triumphs, 16. Is proclaimed and crowned emperor, 90. The Roman army in Sicily cut off by the Saracens, 91. John Zimisces in Cilicia defeats the Saracens with great slaughter, who also in Cyprus are overthrown in several successive battles, 16. Nicephorus gains advantages over the Saracens, 16. Antioch besieged by him ineffectually, but surprised and taken by Burtas, one of his generals, 16. Nicephorus however discharges and forbids Burtas and John Zimisces the court, 16. Conspiracy hereupon against Nicephorus, who is murdered, 92. John Zimisces proclaimed emperor, and crowned by the patriarch, 93. The Saracens receive a total overthrow, before Antioch, from Nicholas an eunuch, 16. The Rossi defeated by Bardas Sclerus, 16. Bardas Phocas revolts, 94. Is abandoned by his followers, 16. The rebellion suppressed, 16. The emperor invades the country of the Rossi, 95. Takes their metropolis by assault, 16. The citadel taken, 16. The Rossi defeated with great slaughter, 96. Overcome in a second battle, 16. Peace between the two nations, 16. Zimisces recovers several cities in the East, 97. Is poisoned by Basilus the eunuch, 16. His character, 16. Basilus and Constantine, sons of the late emperor Romanus, appointed by him his successors, 98. Bardas Sclerus usurps the sovereignty, 16. Defeats the emperor's army, 99. Gains another victory, 16. Lays siege to Nice, 100. The place surrenders, 16. Bardas Phocas defeated by Sclerus, 16. Yet gains a complete victory over Sclerus, who flies to Babylon, 101. Bardas Phocas proclaimed emperor, 102. Sclerus set at liberty, joins Phocas, 16. They agree to divide the empire between them, 103. Phocas kills and seizes Sclerus, 16. Lays siege to Abydos, 16. Phocas dies, 104. Sclerus set at liberty, 16. He submits, 16. Basilus visits the Eastern provinces, 16. His war with the Bulgarians, 105. Samuel, king of the Bulgarians, defeated, 16. Sclerus dies, 16. The Bulgarians submit to the emperor, 106. Sclerus afterwards holds out, 16. Desperate attempt of Daphnomachus, 16. Bulgaria entirely subdued, 107. Basilus prepares to make war upon the Saracens, but is prevented by death, 16. His character, 16. Continues the history, from the death of

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are forced to raise the siege, 121. The empress Zoe dies, and soon after Monomachus, ib. Theodora causes herself to be proclaimed empress, ib. Her excellent government, 122. Her death, ib. Bequeaths the empire to Michael Stratoticus, an entire stranger to state affairs, by the persuasion of her prime minister, an eunuch, ib. Rebellion suppressed, ib. Michael offends the officers of the army, ib. Several of them conspire against him, 123. Isaac Comnenus saluted emperor, ib. An army sent against him, but defeated, 124. Stratoticus forced to resign, 125. Isaac Comnenus crowned emperor, ib. Buries the patriarch, ib. Resigns the empire, though he had several children, to Constantine Ducas, reputed the best qualified person for so eminent a station, who is crowned with the usual solemnity, 126. The Uzians invade the empire, but are cut off by the Hungarians, whose country they had ravaged, ib. Constantine Ducas dies, appointing his empress Eudocia regent during the minority of his three sons by her, Michael, Andronicus, and Constantine, ib. He exacts besides of her an oath never to marry, which was lodged in the hands of the patriarch, ib. The Turks invade the empire, 127. Romanus Diogenes, a person of extraordinary parts, pardoned by Eudocia for aspiring to the empire, is appointed by her commander in chief of all her forces, ib. He acquits himself so well in his station that the empress is resolved to marry him, ib. Her stratagem to recover her oath out of the hands of the patriarch, 128. Marries Romanus Diogenes, and had him immediately proclaimed emperor, to the patriarch's great disappointment, ib. He passes over into Asia, ib. His success against the Turks, ib. He rejects the proposals of the sultan, 129. Is defeated and taken prisoner, but kindly entertained and set at liberty by the sultan, 130. Apprised on his return to Constantinople, that Eudocia was driven from the throne, and Michael Ducas proclaimed emperor, ib. Besieged in Adana, a city of Cilicia, and forced to surrender, ib. Poisoned, and his eyes put out, after which he soon died, ib. The Turks invade the empire, 131. Defeat the emperor's army, ib. Gain a second victory, ib. Progress of the Turks, 132. Rufellius revolts, ib. The rebellion suppressed by Alexius Comnenus, ib. Nicephorus Botoniates and Bryennius revolt, 133. Michael resigns, ib. Nicephorus Botoniates crowned emperor, ib. Bryennius defeated and taken prisoner, 134. Basilacius revolts, but is defeated by Alexius, ib. Alexius saluted emperor by the army, 135.

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Cos, Coos, or Coo, one of the most considerable islands of the Ægean, or rather Myrtoan sea, history of, vii. 185. Its ancient names, ib. How situated, ib. The chief city Cos, famous for a stately temple of Æsculapius, enriched with offerings and presents of great value, ib. Appelle's Venus rising out of the sea was thence conveyed to Rome by Augustus, for which he paid them of a considerable part

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**Crus**, whereon our Saviour suffered, carried in triumph from Pessia to Jerusalem, by the emperor Heraclius, xv. 21.

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**Ctesias** of Cnides, wrote the history of Assyria, iii. 240.

**Cyathop** reckoned the metropolis of the whole Persian empire, ix. 153. Sapor II. king of Persia, transfers his imperial seat to it, 155.

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**Cuslons**, some of the Ethiopian, very singular and uncommon, xvi. 216.

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**Cuturgurian** Hunns, opposed by the Uturgurian, at the instigation of the emperor Justinian, xvii. 163. This bloody war between the two nations ended at last in the ruin of both, 165.

**Cyaxares II.** called in Scripture Darius the Mede, succeeds his father Astyages. See Medes and Persian kings.

**Cyckides**, islands, to the amount of about seventeen in number, most of them lying south of Pelop., vii. 190.

**Cycle**, or period of eighty four years, introduction of, iii. 83.

**Cynas**, prime minister to Pyrrhus, king of Epirus, his character, ix. 73.

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**Cynhestica**, a province of the ancient Syria, so called from its metropolis Cynhus: it was situate between Seleucus, Comagene, and the Euphrates, i. 413.

**Cyrus the Great**, founder of the Persian empire. See a full account of him, according to Herodotus and Xenophon, under the title of Persian kings, iv. 99.

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**Cythera**, now Cerigo, an island on the coast of Greece, vii. 220. Famous for its fruitful soil, rare and precious havens, and formerly for the temple of Venus, surnamed *Urania*, 221.

**Cythnus**, one of the Cyclades, about twelve miles east of Ceos, esteemed a very fruitful island, vii. 192. Now called *Therakia*, from

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several provinces, *ib.* But at length is released to great distress, 344. Yet escapes and defeats Leo sent against him, *ib.* Gaius lays the whole blame on Eutropius, who is disgraced and deposed, 345. He takes refuge in a church, where he is protected by St. Chrysostom, *ib.* Is taken in endeavouring to make his escape, and banished, 346. Is accused anew, tried, and executed, *ib.* Many temples pulled down, which may be said to have given the last blow to the pagan superstition, *ib.* Stilicho consul, *ib.* Gaius and Stilicho join their forces and plunder several provinces, *ib.* Arcadius forced to comply with the unjust demands of Gaius, and to confer with him in person, 347. Intrepidity of St. Chrysostom, 348. Gaius forms a design of seizing Constantinople, *ib.* His men massacred, *ib.* He ravages Thrace, but is defeated with great loss by Fravitus, *ib.* Eudoxia created Augusta, 350. Arcadia born, *ib.* Theodosius born, *ib.* Honorius retires to Ravenna, on Alaric's entering again and ravaging Italy, 351. Murina born to Eudoxia, *ib.* Stilicho assembles an army, *ib.* And marches against Alaric, 352. Battle of Pollentia, after which Alaric sues for peace, *ib.* Abandons Italy and returns to Pannonia, *ib.* Honorius enters Rome in triumph, 353. Abolishes the shows of gladiators, *ib.* The empress Eudoxia dies, *ib.* Honorius's sixth consulship, 354. Seat of the western empire transferred to Ravenna, *ib.* Radagaisus, a king of the Goths, enters Italy with a numerous army, *ib.* Which is defeated by Stilicho, and the king taken prisoner and put to death, 355. Palestine infected with multitudes of grasshoppers, which in their extinct state infected the air, and cause a plague, *ib.* The Romans in Britain revolt, and set up Constantine for emperor, 356. Who passes over into Gaul, which submits to him, *ib.* Arcadius dies, *ib.* His issue, *ib.* His character, 357. Constantine, the son of Constantine, declared Caesar, *ib.* He reduces all Spain, and is declared Augustus, *ib.* Honorius acknowledges Constantine for his colleague, 358. Alaric threatens Italy, *ib.* The money he demanded is sent him at the instigation of Stilicho, who maintained a private correspondence with him, *ib.* Stilicho thereupon disgraced and put to death, *ib.* Several of his friends are cut in pieces by the army, 359. Honorius divorces his daughter Thermantia, *ib.* Eucherius, his son, executed, *ib.* Stilicho's estate confiscated, 360. His character, *ib.* Olympius prime minister, *ib.* He favours the church, 361. The wives and children of the Barbarians in the

Roman service murdered, *ib.* The Barbarians join Alaric, who enters Italy, and besieges Rome, *ib.* Which is reduced to great straits, and complies with the demands of Alaric, 362. The siege raised, *ib.* Serena, the widow of Stilicho, put to death, *ib.* Happy administration of Anthemius in the East under Theodosius, though not yet eight years old, 363. Character of Anthemius, *ib.* Whether Isdgerddes, king of Persia, was appointed guardian to the young prince, *ib.* The Huns and the Squiri break into Thrace; but the latter are almost entirely cut off, 364. Alaric returns before Rome, and Ataulphus enters Italy to join him, *ib.* Olympius disgraced, 365. The generals Turpilio and Vigilantius put to death, *ib.* Honorius refuses to comply with the proposals of Alaric, 366. And swears never to make peace with him, *ib.* Alaric's moderation, *ib.* He besieges Rome, which submits, and acknowledges Ataulus, then prefect of the city, for emperor, 367. The usurper's troops defeated by Heraclius in Africa, *ib.* Honorius receives a seasonable supply from Theodosius, 368. Maximus set up in Spain by Geronicus, *ib.* The Britons fall off from the empire, *ib.* And the Almorici, 369. The Vandals, Alans, and Suevians invade Spain, and divide its provinces amongst them, *ib.* A great famine rages in Rome, *ib.* Alaric deposes Ataulus, and attempts an accommodation with Honorius, which is unhappily broken off, 370. Rome anew besieged, taken, plundered, and set fire to, *ib.* Alaric orders his men to spare the lives of the citizens, especially such as should fly to the churches, 371. Eastern and Western Empire, history of the, from the taking of the city by the Goths, to the death of Theodosius II. *xiv.* 372. Alaric retires with the wealth of Rome into Campania, *ib.* Dies in the neighbourhood of Rhegium, 373. Ataulphus chosen king in his room, *ib.* Constantine invades Italy, but repasses the Alps in great haste, and retires to Arles, *ib.* Constants taken and put to death by Geronicus, who besieges Constantine in Arles, *ib.* Constantius sent by Honorius against Constantine, 374. His character, *ib.* Geronicus raises the siege of Arles, and flies into Spain, where he lays violent hands on himself, *ib.* Maximus taken, but his life spared, 375. The Germans, coming to the assistance of Constantine, defeated, *ib.* Arles surrendered to Constantine, *ib.* Constantine and his son beheaded, *ib.* Jovian causes himself to be proclaimed emperor, 376. The Goths leave Italy and march into Gaul, *ib.* Serus taken

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prisoner by Ataulphus, and put to death, 377. Jovinus taken and put to death, *ib.* Heracianus revolts in Africa, *ib.* Lands in Italy, but seized with a sudden panic, returns to Africa, *ib.* Where he is discovered and put to death, 378. The Burgundians allowed to settle in Gaul, *ib.* Ataulphus makes himself master of Narbonne and Toulouse, *ib.* In the East, Lucius a pagan, attempts the life of young Theodosius for extirpating idolatry, *ib.* Constantinople surrounded with new walls, 379. Ataulphus marries Placidia, and obliges Attalus to resume the purple, *ib.* Ataulphus obliged to quit Gaul and retire into Spain, 380. Pulcheria is declared Augusta, and takes upon her the administration in the East, *ib.* Ataulphus murdered in Spain, *ib.* Is succeeded by Sigeric, who causes all his children to be murdered, and is murdered himself, 381. The pagans excluded by Theodosius from all employments, both civil and military, *ib.* Placidia married to Constantius, *ib.* Vallia, king of the Goths, dies, and is succeeded by Theodoric, 382. Valentinian III. born, *ib.* Constantius raised to the empire, but dies soon after, *ib.* Theodosius marries Eudocia, 383. Her birth, education, &c. *ib.* War between the Persians and the Romans, 384. Naïses, the Persian general, defeated by Ardaburius, who besieges him in Nisibis, *ib.* The king of Persia, to divert him from that siege, invests Theodosiopolis, *ib.* But both are seized with a panic and retire, 385. The Romans gain great advantages over the Persians, *ib.* Peace concluded between the Romans and Persians for a hundred years, 386. Placidia obliged to quit the court and retire into the East with her son Valentinian, *ib.* Honorius dies soon after, *ib.* Theodosius causes himself to be proclaimed emperor of the West, 388. John, the deceased emperor's chief secretary, assumes the purple, *ib.* Character of the famous Aëtius, sent by Theodosius to draw the Huns over to his assistance, who sides with the usurper, 389. Theodosius grants to Placidia the title of Augusta, and to Valentinian that of Cæsar, 390. Aspar takes Aquileia from the usurper, *ib.* Surprises Ravenna, and takes the usurper, who is put to death, *ib.* Aëtius submits, and is received into favour, 391. Valentinian III. declared emperor of the West, and his mother Placidia regent, *ib.* Thrace ravaged by the Huns, *ib.* The Goths removed from Pannonia into Thrace, *ib.* Bonifacius in great favour with Placidia, 392. He is forced, by the treachery of Aëtius and Felix, to revolt, *ib.* Defeats the troops sent against him, *ib.* Another army sent to subdue him, *ib.* He has recourse to

Genferic, king of the Vandals, who passes over into Africa, 393. Aëtius is appointed commander in chief of all the forces of the western empire, 394. Placidia acquainted with the true cause of the revolt of Bonifacius, *ib.* He endeavours at her desire to persuade the Vandals to retire from Africa, *ib.* But Genferic, returning him a contemptuous answer, falls upon him and cures most of his men in pieces, *ib.* Bonifacius and Aspar defeated by Genferic, who overruns all Africa, 395. Civil war between Bonifacius and Aëtius, in which the former is killed, *ib.* Honoria, sister to Valentinian, privately corresponds with Attila, 396. The Romans yield great part of Africa to the Vandals, *ib.* Twenty thousand Burgundians cut off by the Huns, *ib.* The Goths besiege Narbonne, but are obliged to drop the enterprise and retire, *ib.* Theodosius a egiest against idolatrous worship, 397. Eudoxia, the daughter of Theodosius, married to Valentinian III. *ib.* Who yields to Theodosius West Illyricum, *ib.* The Roman general Litorius defeated and taken prisoner by Theodoric, 398. Carthage taken by the Vandals, *ib.* Sicily ravaged by Genferic, 399. The Burgundians removed by Aëtius to the present duchy of Savoy, *ib.* In the East the emperor's favourite, Paulinus put to death by the emperor's orders, *ib.* The consul Cyrus stripped through jealousy of his consular ornaments by the emperor, 400. Theodosius sends a powerful fleet at sea against Genferic, 401. But is checked by the Persians invading the Roman territories to recall them, and Valentinian also is obliged to conclude a peace with Genferic, *ib.* End put to the ancient kingdom of Armenia, 402. The Huns invade Thrace, *ib.* Rouas king of the Huns dies, and is succeeded by Attila, *ib.* The Romans conclude a peace with the Huns upon most shameful conditions, 403. Attila, notwithstanding the treaty of peace, passes the Danube and makes himself master of several cities, *ib.* Araxia dies, 404. The eunuch Antigonus disgraced, *ib.* The Romans defeated by the Suevians in Spain, *ib.* The Britons recur innumerable to Aëtius, *ib.* Attila breaks into the empire at the head of a formidable army, 405. He overruns several provinces, and defeats the Roman generals, *ib.* The Romans conclude a peace with him upon shameful terms, *ib.* Attila seeks a pretence to quarrel with Valentinian, 406. Theodosius attempts to get Attila murdered, *ib.* Who spares the conspirators, and makes peace with the emperor, *ib.* Theodosius dies, from the consequences of a fall from his horse, 407. His character, *ib.*

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Eastern and Western empire, history of the, from the death of Theodosius II. to the total fall of the Western empire in Augustus 476, xiv. 408 Pulcheria, by her brother's death, remained sole mistress of the empire, 409. But as no woman had yet reigned alone, she determined, notwithstanding her vow of virginity, to marry Marcian, 410. But on condition he would suffer her to live and be a virgin, 1b. Accordingly she declares him emperor, 1b. His birth, education, employments, and character, 1b. Placidia, mother to the emperor Valentinian, dies, 411. Attila assembles an army of the amount of five or seven hundred thousand men, 412. Having nothing less in view than to conquer both empires, 1b. Resolves first to make war upon Valentinian, whom he endeavours to deceive, 1b. Defeats the Franks, and enters Gaul, 413. Taken and destroys several cities, 1b. Quits Gaul and invades Italy, 414. Attila taken and destroyed with several officers, 1b. The founding of Venice, 1b. Milan taken and pillaged, 415. Valentinian concludes a treaty with Attila, who retires out of Italy, 1b. Several barbarous nations settle in Thrace and Illyrium, 416. The emperor Pulcheria dies, and leave her immense wealth to the poor, 1b. Disgrace and death of Aetius, who is treacherously murdered by Valentinian, 417. Valentinian falls in love with the wife of Maximus, 418. Maximus to avenge the violence offered her, cause Valentinian to be murdered, 419. Character of Valentinian, 1b. Maximus assumes the purple, but soon repents the step he has taken, 420. Appoints Aetius commander in chief of all the Roman forces, 1b. Aetius being forced to marry him, invites Genseric into Italy, 1b. Maximus murdered, 421. Rome taken and plundered by Genseric, 1b. Eudoxia and her daughters carried into captivity, 1b. Famous law enacted by Maximus in the East, 422. Avitus proclaimed emperor at Toulouise, and after at Arles, 423. Genseric defeated at sea by Ricimer, 1b. Who Ricimer was, 1b. His character, 1b. Avitus deposed, 424. Marcian dies, 1b. Leo proclaimed emperor, and crowned by the patriarch of Constantinople, 425. His birth, education, employments, &c. 1b. Majorianus raised to the empire of the West by the senate, people, and soldiery, 1b. Landon taken by the Suevians, 426. The Vandals defeated by Majorianus, 1b. Majorianus resolves to pass over into Africa, 1b. His fleet surprised by the Vandals, 427. Pages, however, concluded between him and Genseric, 1b. Majorianus surprised by Ricimer, and put to death, 1b.

Severus made emperor by Ricimer, 1b. Marcellinus establishes a new sovereignty in Dalmatia, 428. The Visigoths defeated in Gaul by Alfidius, 1b. The Alans defeated by Ricimer, 1b. Severus dies, and, during an interregnum of two years, Ricimer rules with absolute power, 1b. Great fire at Constantinople, 429. Anthemius, by consent of Ricimer, raised to the empire, and proclaimed at Rome, 1b. Genseric ravages the Greek islands, 1b. Leo resolves to revenge this affront offered to the Eastern empire, 1b. Sardinia and Corsica recovered from the Vandals, 430. The Roman fleet in Africa put to flight, 431. Leo marries his daughter to Zeno, 1b. The Visigoths extend their dominions in Gaul, 432. Aspar created Caesar, 1b. Murdered with his son Ardaburius, 1b. Rome besieged by Ricimer, which is taken and plundered, 433. Order the emperor Anthemius to be put to death, and Olybrius to be proclaimed in his room, 1b. Ricimer dies, and his new emperor Olybrius, 434. Glycerius usurps the empire, 1b. Leo the younger created Caesar at Constantinople, 1b. The elder dies, 1b. Zeno declared colleague to his son Leo, 435. Leo dies, 1b. Glycerius deposed, and Julius Nepos raised to the empire, 1b. Orestes revolts, 1b. Nepos flies into Dalmatia, 1b. Orestes causes his son Augustulus to be declared emperor, 436. Zeno concludes a peace with Genseric, 1b. Zeno driven out, by Basiliscus, 1b. The Barbarians in the Roman service revolt in the West, and choose Odoacer for their leader, 437. His character, 1b. He besieges Orestes in Privia, who is taken prisoner and put to death, 1b. Augustulus stripped of the imperial ornament, and confined to Lucullanum, 1b. Italy and Rome submit to Odoacer, 1b. End of the Western empire, 438. See Constantinopolitan History, for that of the Roman empire, whilst it still continued to subsist in the East, xiv. 438.

Cooracum, nov York, xvi. 54.

Echinades, five small islands on the coasts of Acarnania, opposite the mouth of the river Achelous, vii. 218.

Eclectus doomed to death by the emperor Commodus, conspires against him, xiii. 360. He and Laetus offer the empire to Pertinax, 363.

Eden, or Paradise, different conjectures concerning its situation, 1. 4. Local, not imaginary, 6. To be looked for in Chaldaea, 7. Mosical description of it imperfect, 1b.

Edessa, history of the kingdom of, ix. 140. Situate in Mesopotamia, on the banks of the Scirtus, 1b. Once a place of great note, and famous for a temple of the Syrian goddess, 1b.

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deſe, reckoned one of the richeſt in the world, *ib.* From this temple it was ſtyled Hierapolis, or the Holy City, *ib.* During the intestine broils of Syria, Abgarus became the founder of the kingdom, *ib.* There were ſix kings of the name of Abgarus, and the third is celebrated by eccleſiaſtic writers for the letters he is ſuppoſed to have written to our Saviour, 141. This kingdom was reduced to a Roman province by the emperor Caracalla, *ib.*

**Edictum perpetuum**, compiled at the command of the emperor Adrian, *Ant.* 283.

**Edomites**, hiſtory of the, *i.* 370. Edom, called alſo Edom, the ſon of Iſaac, the progenitor of this people, *ib.* Bitterly rebuffs his brother Jacob for extorting from him, fiſt his birth-right, and next robbing him of his beſſure, 371. Bleſſed, however, alſo by his father, but this bleſſing a ſtumbling block to many, 372. Receives his brother with a ſad affection on his return from Padan-Aram, who was rather ſhy of being reconciled to him, *ib.* Aſſiſts Jacob at the funeral of their deſeſed parent, and took poſſeſſion of his inheritance, 373. Parts from his brother, as Lot and Abram from each other, and returns to the country of Seir, originally inhabited by the Horites, *ib.* The Edomites fiſt governed by Dukes, and afterwards by kings, *ib.* Their character, arts, ſciences, and religion, 374. Probably they expelled the Horites, either from being more numerous, or by the pre-ordained diſtribution of God, 376. United under one head or king, when the children of Iſrael came into the Wilderneſs, 377. Dreading an invasion, as not knowing the Iſraelites were under a ſtrict injunction not to moleſt them, they reſolved not to grant them a paſſage, *ib.* Their enmity, however, did not proceed to the pitch of diſtreſſing them, when no danger appeared, 378. After this tranſaction there is ſcarce any hiſtory ſo obſcure as that of Edom, till the reign of king David, *ib.* Then we find them ſeiſed of the empire of the ſea, at leaſt in the Arabian gulph, and dealers in very rich commodities, *ib.* In the height of this their proſperity, they began to feel from the conquering arms of Iſrael, the effects of Iſaac's prophecy, that "the elder ſhould ſerve the younger," 379. Continued therefore ſubject to the houſe of David till the Days of Jeſhoſaphat, 386. And afterwards met with variety of adverſe fortune, till a great many of them, on the captivity of Babylon, ſettled in the empty land of Judea, in that part which was the lot of the tribes of Simeon and Judah, 381. This is the Numes, and thoſe the Idumeans, mentioned by Pliny, Ptolemy, Strabo,

and others, 382. Thoſe who ſtaid behind in Edom, joined the children of Nabathoth, and were called Nabatheans ever after, *ib.* The Idumeans at laſt conquered by John Hyrcanus, and obliged to ſubmit to circumciſion, were incorporated with the Jews, and accordingly in the fiſt century after Chriſt, the name of Idumean was loſt, 383. See Idumea.

**Education of children among the ancient Egyptians**, *i.* 236.

**Egypt**, hiſtory of, to the time of Alexander the Great, *i.* 154. Its names, *ib.* Situation and extent, 155. Diſiſion, 156. Beſides its larger diſiſion, it was diſtributed into political diſiſions or governments, called Nomes, 170. 212. Climate of Egypt, *ib.* Its fertility depending on the annual overflowing of the Nile, 171. Manner of conveying the waters of the Nile on the lands of Egypt, 174. Two different appearances of Egypt in two ſeaſons, 176. Animals of Egypt, 178. Vegetables, 181. Rivers, 183. Excellently well ſituated for commerce, 185. Happy during the reign of Amasis in the ſecundation of the Nile, and in containing no leſs than twenty thouſand populous cities, 317. But with him deſtroyed its ancient ſplendour and liberty, 323. Finally reduced by the Perſians, 331. See Kings, and Oriental.

**Egyptians**, their antiquity, *i.* 208. Government at 208, 209. Manner of life their kings were obliged to live, 210. Honours paid them when dead, 211. The ſubjects diſtinguiſhed into ſeven orders of men, prieſts, ſoldiers, herdſmen, hog-herds, traders, interpreters, and ſtrangers, according to Herodotus; but Diodorus mentions no more than five, prieſts, ſoldiers, ſhepherds, huſbandmen and artiſers, 213. Their kings, prieſts, and ſoldiers, made, as it were, the three eſtates of the kingdom, *ib.* Quality of their prieſts, *ib.* Of their ſoldiers, 214. Not a warlike nation, *ib.* Their inferior claſſes, 215. Their courts of juſtice, *ib.* Their remarkable laws, 216. Their religion, 219. Notwithſtanding their polytheiſm, ſaid to acknowledge but one ſupreme God, 220. This God denoted occaſionally by the name of Oſiris, Serapis, Iſis, or Neith, *ib.* Beſtowed, however, divine honours on ſeveral animals, and even vegetables, 221. Assigned each month and day to a particular deity, 222. Obſerved the times of each perſon's nativity, to judge of their future fortunes, 224. Carefully regiſtered all prodigies, *ib.* Offered human ſacrifices, 235. Manner peculiar to them in conſtructing their temples, *ib.* Becoming careful in the education of their children, 236. Their diet,



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237. Abstained from several sorts of animals, 1b. Custom of bringing in a coffin at their principal feasts, 238. Other of their customs and manners in contradiction to the rest of mankind, 239. Pretended to send all mankind in gratitude, 1b. Their funeral rites, ceremonies, and mourning for the dead, 240. Sepulchres wherein they deposited their dead, of various sorts, 241. Inventors of many useful arts and sciences, as geometry, arithmetic, astronomy, medicine, anatomy, natural philosophy, 244. Famous particularly for music, 245. No trade or profession, how mean they, reckoned ignoble amongst them, 246. Their skill in architecture, mechanics, painting, sculpture, 1b. Their navigation on the Nile, 251. How they preserved their knowledge, 252. Their wrapping it up from popular conception in hieroglyphics, symbols, enigmas, fables, 253. In their inscriptions and writings made use of three several sorts of characters, 1b. Used also two sorts of literal character, 254. Antiquity of their language, 255. Their trade and navigation, 256. Reigns of their kings imagined to be gods and goddesses, 258. Of their mortal kings, 258. With their king Amasis did their ancient splendour and liberty, 327. Conquered by the Persians, 1b. Revolt from the Persians but are subdued again, 1b. Revolt a second time, and are again reduced by the Persians, 326. Revolt a third time, and expelled the Persians, but their country at length becomes a province of Persia, till Alexander subverted that monarchy, 331. Egyptian ceremony abolished at Rome, xii. 285.

**Eleasabalus**, the worship of that god established, xii. 430.

**Elerich**, king of the Bulgarians, driven from the throne, embraces the Christian religion, xii. 351.

**Elmetharius**, the exarch, takes upon him the title of king, but is killed by the soldiery, xii. 441.

**Elisha** the prophet, his meeting with Obadiah, 1426. And Ahab, king of Israel, 427. His summons to Baal, 1b. Calls down fire from heaven, 428. Baal's prophets slain by his order, 1b. Dreadful storm pronounced by him against Ahab, 429. Queen Jezebel, and his white horse, 430. Against Ahaziah, 431. His assumption of the mantle of the prophet, 432.

**Elmas**, king of Libya, overthrown in a pitched battle by Agathocles, xi. 352.

**Embalming bodies**, method of, as practised by the ancient Egyptians, 1. 240.

**Embassy**, haughty, of the Persian monarch to the emperor Alexander, xii. 439.

**Emesa**, history of the kingdom of, ix. 142. Situate on the Orontes, between Apamea and Laodicea Cabala, in Syria, 1b. Dampnicatus, an Arab, seized on this city during the troubles of Syria, and held it unassailed, 1b. After him are reckoned two kings, and the last emperor, 1b. 143.

contained several cities of note, 138. It was famous particularly among other things for its Xystos and the Olympic games, celebrated on the plains about the city Olympia, 139. Hence the computation of time by Olympiads was introduced in Greece, 1b. It is troublesome to inquire into the chronology of this kingdom, being involved in obscurity and fable, 121. The succession of the kings of Elis, is, however, set down according to Pausanias and others, 122, & seq.

**Elisha** the prophet obtains a miraculous supply of water for the confederate army of the kings of Judah and Israel, 11. 432. Works wonders for Israel, and performs a miraculous cure upon Naaman, a famous general of the king of Syria, 434. Provided a supply of provision for Samaria, distressed by famine, 436. Recital of some other of Elisha's wonderful actions, 437. Jehu appointed king by his orders, 1b.

**Eliza**, or Dido, the founder of Carthage, xv. 271. Just as and Virgil dissent in the opinion of her death, 273. Her character, 1b.

**Ellas**, appointed by his father Artaxerxes over all the nations bordering on the Euxine sea, xvii. 144. Succeeded him a king of the Huns, 159. Civil wars between him and his brothers, 1b. Cut off with his army by the Gepids, 160.

**Elouence**, much esteemed in Gaul, xvi. 422.

**Fluzaus**, a king of Tyre, history of, 11. 40.

**Elymas**, history of the kingdom of, ix. 158. Was a province of Persia, extending from the confines of Media to the Persian Gulf, 1b. It had three cities of great note, 1b. The Elymazians were a powerful people, and never subdued by the Syro Macedonian, or Parthian kings, but governed by their own princes, 1b. The rise of this kingdom may be dated from the downfall of the Persian monarchy, 1b. Its kings are often mentioned by the ancients, but not one of them named by any writer, 149.

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possessed by the Itureans, *ib.* The emperor Heliogabalus was a native of the city of Emesa, *ib.*

Empedocles's saying of the Agrigentines, xv. 298.

Empire, Roman, invaded on all sides by barbarians, and usurped by thirty tyrants, xiv. 2. Afflicted with a plague, famine, earthquakes, &c. 9. Governed at once by six princes, 85. Divided into four prefectures, 122. Famous partition of, between Valentinian and Valens, 232.

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impious and tragical, 445. Is defeated and taken prisoner by the king of Israel, 446. His son Azariah proclaimed in his stead, 447. Jeroboam II. king of Israel, restores that kingdom to its pristine splendor, ib. Succeeded by his son Zechariah, 448. In the mean time the kingdom of Judah enjoyed profound peace under Azariah, remarkable for his piety, success, army, and magazines, 449. Till he unhappily lost all by attempting to burn incense on the sacred altar, 450. Upon this seclusion succeeded his son Jotham, ib. Pekahiah, king of Israel, murdered, and succeeded by Pekah, ib. Jotham, wise and pious, was blessed with extraordinary success, 451. But the reign of his unworthy son Ahaz proved unsuccessful, ib. Great slaughter made of his subjects, 452. Edom and the Philistines invade him, 453. His idolatry and death, ib. Hoshea, king of Israel, made no hostile attempt either against Ahaz or his successor Hezekiah, a good king, 454. The temple opened and purified by him, ib. And a solemn passover celebrated, 455. Israel invited to it by king Hezekiah, ib. Several of them come to the feast, ib. Hezekiah refuses to pay the tribute the Assyrians had extorted from his predecessor, and is successful against the Philistines, 456. Israel, however, invaded by Shalmaneser, king of Assyria, ib. Samaria besieged and taken, ib. Sad end of the Israelitish kingdom, 457. Several of the Israelites escape, and become subjects to Hezekiah and his successors, ib. Hezekiah revolts from the new king of Assyria, Sennacherib, ib. Is invaded by that king, and prepares against him, 458. Sennacherib's proud letter to him, 459. And miraculous overthrow, 460. Hezekiah's vanity thereupon reproved by the prophet Isaiah, ib. Acknowledges his error, and dies in peace, 461. Wicked reign, and sacrilege of Manasseh, his successor, ib. His murders and tyranny, 462. His miserable captivity, ib. Restored to his liberty, ib. His repentance, reformation, and death, ib. His son Amon's idolatry and death, 463. Josiah's good reign, ib. Destroys idolatry in all parts, 464. The temple repaired, 465. The book of law found, ib. The passover kept, 466. Mortally wounded at Megiddo, 467. Succeeded by his son Jehoahaz, degraded by Pharaoh Necho, and carried captive into Egypt, ib. Wicked reign of Jehoikim, his brother, 468. The prophet Jeremiah accused, ib. The Babylonish captivity foretold, ib. Jehoikim's impiety, ib. The king of Babylon arrives with a powerful army, 469. Jerusalem taken, ib. But upon Jehoikim's submission and promise of paying a

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*ib.* Miserable state of the Jews under  
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him against that pontiff, 106. Judaea invaded by Cendebeus, 10. Simon finds his two sons against him, 11. Who engage, defeat him, and return victorious, 107. Simon treacherously murdered by his son-in-law Ptolemy 1b. Is succeeded by his son Hyrcan, 108. Ptolemy disappointed in his designs on Hyrcan and Jerusalem, 1b. Writes a letter to Antiochus promising to reduce all Judaea under him, provided he is made governor of it, 1b. Leaves however the country, and disappears, not waiting for the arrival of Antiochus, 1b. Judaea invaded, and Jerusalem besieged, by Antiochus, 1b. Who grants Hyrcan a truce of seven days, and shortly after concludes a peace with the Jews on certain conditions, 109. After Antiochus's death, Syria being not with intestine disturbance, Hyrcan shook off the Syrian yoke, 1b. And no homage was ever after paid to those monarchs, 1b. Hyrcan's conquests over the Samaritans, 111. He renews his alliance with Rome, 1b. Sends a second embassy to Rome, 1b. Marcels against the Samaritans, and liberates their capital, 112. Rout the Syrians, 113. Takes and raises Samaria, 1b. Conquers several provinces, 1b. His great zeal for religion, 1b. A friend to the Pharisees, 1b. But upon Eleazar's (a chief of the Pharisees) calling in question his legitimacy, becomes an enemy to the whole sect, and they to him, 114. He dies greatly lamented by all but the Pharisees, 1b. Succeeded by his eldest son Aristobulus, 1b. His cruel reign, 115. Assumes the title of king, and wears the royal diadem, 1b. Invades Idumea, 1b. His brother Antigonus hated and undermined by the queen, 1b. Her vile stratagem to have him murdered, 1b. The king's remorse and grief, despair and death, 116. Alexander Jannæus, his brother, proclaimed and crowned king after him, 1b. His unsuccessful expedition against Ptolemais, 1b. Assisted by Cleopatra, 117. Goes to meet her at Ptolemais, 1b. Takes Gaza and Amathus, but defeated, on his return from the siege of the last place, by Theophrastus, with the loss of ten thousand of his army, and the treasure he gained there, 1b. Not discouraged however by this defeat, he marched against Gaza, 1b. The town betrayed to him, 1b. His cruelty to the Gammans, 1b. Rakes the city, 119. The Pharisees rebel against him, 1b. Pelted by the people, 1b. His severe revenge on them, 1b. Leaves Jerusalem, and makes war abroad, 1b. His rapid conquests, 1b. The Jews then could a rebellion, and invite Demetrius to march to their assistance, 120. Alexander is defeated by him, 121. Demetrius, with a more numerous

army, puts an end to this war by a decisive battle, 121. Treats the rebels very cruelly, and quells the Pharisee faction, 122. Opposes in vain Antiochus, king of Syria, in his progress to invade the territories of Arabia Petraea, 1b. His various succeeding conquests, which gained him the acclamations of his subjects on his triumphant return to Jerusalem, 1b. But thenceforward, devoting himself to drinking and other debaucheries, though still possessed with an invincible thirst after conquests, he died, leaving the crown to his wife, 123. His last advice to her in regard to the Pharisees, whom she had reason to dread, 1b. She follows this advice with success, 1b. Gives the high-priesthood to her son Hyrcan, 1b. The Pharisees grow insolent, 1b. Their exorbitant demands granted, 124. The persecutors Sadducees petition the queen to help them out of their distress, and she grants them the latter part of their petition, 125. Her embassy to Tigranes, king of Armenia, 1b. During her last sickness, her young son Aristobulus tries to secure the crown, 126. Gabesius, and the governors, promote his claim, 1b. Hyrcan appointed by the queen her successor, after which he immediately expired, 127. The Pharisees he upon raise an army against Aristobulus, which goes mostly over to him, 1b. Hyrcan reduced to a private life, 1b. Antipater, the father of Herod, in fear of Aristobulus, cabals with the discontented Pharisees, 128. Carries Hyrcan into Arabia, 1b. And engages Aretas, the Arabian king, to assist him in the recovery of his kingdom, 1b. Whereupon Aretas invades Judaea, defeats Aristobulus, and besieges him in the temple, 1b. Jews, history of the, from the time of their being subdued by the Romans, to the reign of Herod the Great, 111. 129. The Romans invited by Aristobulus, 1b. Scavrus, brought by him, to oblige Aretas to raise the siege, 1b. Aretas readily obeys; but is pursued and defeated by Aristobulus, 1b. The two brothers send presents to Pompey at Damascus, 1b. And soon after send separate embassies, 130. Plead their cause in person; and a set of Jews plead against them both, 1b. Hyrcan's defence, 1b. Aristobulus's reply, 131. Pompey puts off the decision, 1b. Aristobulus goes off in disgust, but is summoned to appear before Pompey, who, irritated by his abrupt departure, marched directly to Judaea, 1b. Pompey's partiality against him, 1b. Pompey comes against Jerusalem, 132. Kills Aristobulus in chains, and besieges the city, 1b. Fatal superstition of the Jews about the breach of the fabrick, which hindered them making a proper defence, 133. The city

city taken, *ib.* Admirable constancy of the priests, *ib.* Hyrcan restored to the pontifical dignity, but wholly divested of regal power; and Judæa restricted to its old borders, 134. All other parts possessed by the Jews, consigned over to the province of Syria, of which Scaurus was left governor, *ib.* Pompey enters the temple, but forbears to touch any of the sacred utensils, *ib.* Sets out for Rome soon after, with Aristobulus and his two sons, Alexander and Antigonus, to adorn his triumph as captives, *ib.* His son Alexander escapes, and returns into Judæa, *ib.* Antipater's policy in conducting affairs under Hyrcan, 135. Alexander wastes Judæa, *ib.* Hyrcan calls in the Romans, *ib.* Alexander defeated, and blocked up in Alexandriæ by Mark Antony, sent against him by Gabinus, president of Syria, 136. Samaria rebuilt, *ib.* Peace with Alexander, who was pardoned and dismissed, *ib.* Change of the Jewish government, *ib.* Aristobulus escapes into Judæa, 137. Defeated and taken prisoner, *ib.* Gabinus goes into Egypt, *ib.* Alexander raises new troubles, and, not consenting to come to any terms, was totally defeated by Gabinus, 138. Crassus sent to succeed him in the government of Syria, 138. His treachery and sacrilege, *ib.* Being killed in his Parthian expedition, Cassius brought the shattered remnant of his army into Syria, and suppressed there the incursions of the Parthians, 139. Aristobulus poisoned, and Alexander beheaded, *ib.* Antipater succours Cæsar in Egypt, after the defeat of Pompey in the Plains of Pharfalia, 140. His valour rewarded, by making him procurator of Judæa, and citizen of Rome, *ib.* Cæsar's farther gratitude to Hyrcan, and the Jews in general, *ib.* Rejects the petition of Antigonus, youngest son to Aristobulus, presented to him against Hyrcan and Antipater, *ib.* And publishes new grants to Hyrcan, 141. Hyrcan's embassy to Rome, *ib.* Antipater, pursuant to Cæsar's decree, rebuilds the walls of Jerusalem, 142. Makes his eldest son Phasael governor of Jerusalem, and his second son Herod governor of Galilee, *ib.* Herod signalizes himself by suppressing a band of robbers, *ib.* Antipater envied by the Jews, and Herod accused, *ib.* Summoned before the sanhedrim, and appears with a numerous retinue, 143. Sameas's noble speech, *ib.* New privileges granted to the Jews, 144. Series of distraction both in Judæa and at Rome, on account of the murder of Sextus Cæsar, governor of Syria, by Bassus; and of Julius Cæsar at Rome, *ib.* Bassus seizes upon the government of Syria, but is soon after driven out by Cassius, *ib.* Who levies seven hundred talents on Judæa, 145.

Herod and Phasael furnish their quota, *ib.* Cassius's severity to Malichus, whom Hyrcan redeemed with a hundred talents, *ib.* Hericupon Malichus, through envy, conspires against Antipater, *ib.* Soothes him into a reconciliation, *ib.* Herod made governor of Cæleſyria, 146. Antipater poisoned by Malichus, *ib.* Malichus outwitted by Herod, *ib.* Herod enters Jerusalem, and causes Malichus to be assassinated, 147. New troubles in Judæa, but quelled, *ib.* Antigonus invades Judæa, 148. Herod marches against him, *ib.* Marriage with Mariamne put off, *ib.* Marc Antony's arrival in Bithynia, after the defeat of Brutus and Cassius, *ib.* Phasael and Herod accused by the Jews to him, *ib.* Hyrcan's embassy to him, *ib.* Jewish captives restored, 149. New complaints against Herod and his brother rejected, *ib.* Hyrcan's answer in their favour, *ib.* A third embassy sent, and severely punished, *ib.* M. Antony's severity against them, *ib.* Antigonus invades Judæa, *ib.* Repulsed with Pacorus, son of the king of Parthia, and obliged to retire into the temple, 150. Jews join with Antigonus, *ib.* Agreement mediated by Pacorus, *ib.* His treachery suspected by Herod, 151. Phasael betrayed, *ib.* His fidelity to Hyrcan, *ib.* Both imprisoned by Barzapharnes, *ib.* Herod's escape, *ib.* Fights his way into Idumæa, 152. Leaves his family at Massada, and goes into Arabia and Egypt, *ib.* His palace plundered, *ib.* Hyrcan's ears cut off, and Phasael kills himself, 153. Herod's success at Rome, *ib.* M. Antony's kindness to him, *ib.* Created king of Judæa, *ib.* The fortress Massada besieged by Antigonus, 154. Ventidius, the Roman general in Syria, outwits him, *ib.* Mariamne's character, *ib.* Herod marches against Antigonus, takes Joppa, and relieves Massada, 155. Marches against Jerusalem, and proclaims a general amnesty, *ib.* Antigonus's answer to it, *ib.* Mutiny fomented by Silo, 156. Jericho plundered by the Romans, *ib.* Herod sends his brother Joseph with a small force into Idumæa, *ib.* Takes the fortress Sephoris, *ib.* The banditti in Galilee totally defeated, and their gangs destroyed, *ib.* But rallying afresh, are more effectually destroyed, 157. Antigonus's ill treatment of Machabæus, which he resenting, seeks a reconciliation with Herod, who thereupon goes to Mark Antony's camp, *ib.* On his return, sends affairs strangely altered for the worse, and his brother Joseph defeated and killed, 158. Galilee and Idumæa recovered by Herod, *ib.* His signal victory over Antigonus, *ib.* Marriage with Mariamne consummated, when he had betrothed four years before, *ib.* He

rod besieges Jerusalem, and takes it by storm, 159. The Romans make terrible slaughter of the Jews, and plunder every habitation, *ib.* The sanctuary with difficulty saved from destruction by Herod, *ib.* Antigonus, conveyed in chains to Antony, is put to a shameful death, *ib.* End of the reign of the Asmoneans, which lasted one hundred and twenty-nine years, from Judas Maccabeus to Antigonus, *ib.*  
 era, history of the, from Herod to the birth of Christ, *iii.* 160. Herod's cruel beginning, *ib.* The causes of it, *ib.* Oppression of the Antigoniens, and cruel watchfulness, over them, *ib.* Jealousy of Hyrcan, then in Parthia, 161. Ananel, the descendant of a priestly family, settled at Babylon after the captivity, raised to the pontifical chair by Herod, *ib.* Hyrcan removed to Babylon, and happy in his situation there, is persuaded to return into Judaea, *ib.* Herod reduced to a dilemma how to act, in regard to Alexandra, the daughter of Hyrcan, and mother of Aristobulus and Mariamne, *ib.* Who was ever expostulating with him on the injury done to her son, and insisting on his right to the pontifical dignity, 162. His refusal puts her upon writing to Cleopatra, not doubting her interest with Antony, *ib.* Herod having some intimation of the correspondence, has Aristobulus made high-priest, and Ananel deposed, *ib.* Upon some pretence, having soon after quarrelled with Alexandra, he has her confined; and she invited to repair to Cleopatra with her son, her stratagem to escape is betrayed, *ibid.* Aristobulus officiates on the feast of tabernacles, 163. Raises Herod's jealousy, *ib.* Is drowned in a bath, and Ananel restored, *ib.* Herod becomes edified, *ib.* Alexandra plots against him, *ib.* Herod summoned to appear before Antony, and acquitted, 164. Suspicion laid on him by his uncle Joseph, so that Mariamne to death in case of his being condemned, imprudently disclosed by Joseph to Mariamne, *ib.* This cruel suspicion of a criminal correspondence between them, whereupon Joseph was put to death, and Mariamne convinced him of her innocence, but could not help conceiving the utmost horror against him, *ib.* Cleopatra comes to Jerusalem, *ib.* Her reception, splendour, and how much her hatred to Herod, 165. What at all events furthers the business of Herod, in order to have a sure means of killing, *ib.* Cleopatra's resentment against him, and hellish plot, *ib.* He is brought to Athens, one of Cleopatra's slaves, who is greatly damaged by the poison, *ib.* Herod's anxiety over the death of Antony, and how he is affected by the news, *ib.*

gency, Herod sends Antony advice to put Cleopatra to death, and seize on her kingdom and treasures; and that himself should assist him against his rival by all manner of means in his power, *ib.* Herod's plot against Hyrcan, 167. Causes him to be beheaded, *ib.* Goes to Augustus, and leaves orders how to act with his brother, in case his affairs should prove desperate, *ib.* His speech to Augustus, *ib.* Is confirmed in his royalty by him, and ordered to take up his diadem and wear it in his presence, 168. Meets with new domestic plagues on his return, *ib.* Mariamne's melancholy reception of him, *ib.* His magnificent reception of Augustus on his way to Egypt, 169. The emperor's requital to him, *ib.* Mariamne's aversion to him, *ib.* Tried, and condemned to die, *ib.* Alexandra's baseness to her, 170. Her singular behaviour, and death, *ib.* Herod's remorse, *ib.* A grievous plague, *ib.* Herod grows furious, and retires, *ibid.* Alexandra intrigues against him, and is put to death, 171. Salome divorces her husband Cophobares, who, with others, for treasonable designs, is put to death, *ibid.* Herod, now rid of the Asmonean race, shows disregard to the Jewish religion, by abolishing several of its ceremonies, 172. Introduces heathenish games, *ib.* Hated for it, and conspired against by the Jews, *ib.* Renews his horrid cruelties, *ib.* Samaria rebuilt, *ib.* Judaea visited by famine, pestilence, and mortality of cattle, 173. Relieved by Herod's generosity, *ib.* His stately palace at Jerusalem built, *ib.* Herod's gratitude to Augustus, *ib.* Marries a second Mariamne, and of extraordinary beauty, 174. Palace of Herodion built, *ib.* Augustus sends his two sons to Rome, *ib.* Augustus's great favours to him, *ib.* Herod obtains a tetrarchy for his brother Pheroras, 175. Forced to soothe the Jews, upon account of his edifices, adorned with carvings and other imagery, which they looked upon as destructive of religion and good manners, *ib.* Prohibits all mutinous cabals and assemblies, *ib.* His exacting an oath of fidelity opposed, and set aside, *ib.* Proposes rebuilding the temple, 176. His speech and promise on that occasion, *ib.* Finished with wondrous speed and magnificence, *ib.* Its structure described, 177. Herod goes to Rome, *ib.* Brings back his two sons, and marries them, *ib.* Alexander to Glaphyra, daughter of Archelaus, king of Cappadocia; and Aristobulus to Bernice, the daughter of his sister Salome, 178. Salome grows jealous of, and cabals against them, *ib.* Agrippa's splendid reception in Judaea, *ib.* Herod joins Agrippa with his sons at Lesbos, and conspires together against the Bosphorans, *ib.*

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Maxentius causes himself to be proclaimed emperor, xiv. 77. The troops in Africa revolt from him, and declare Alexander, their lieutenant, emperor, 85. Maxentius seduces and ruins the province of Africa, 89. Afflicts Rome and Italy grievously, ib. Urged to many unaccountable cruelties by the study of magic, ib. Resolves to make war on Constantine, by whom he is twice defeated, 94. In the last battle he fell into, and was drowned in the Tyber, ib.

Maxim, strange, of the Gauls, in founding their right on their swords, xvi. 413.

Maximian, partner with Dioclesian in the empire, suppresses a rebellion in Gaul, and utterly defeats several German nations, xiv. 51. Gains a complete victory over the Quinguentiani in Africa, 55. Subdues the Moors, 58. Resigns the empire, 65. Resumes the empire, 78. Declares Constantine emperor, who marries his daughter Fausta, 80. Attempts to depose his son Maxentius, but is obliged to retire to Gaul, 82. Attempts to destroy Constantine, 84. Is discovered and seized in the act of perpetrating murder on an enemy, whom he mistook for Constantine, 85. Choice of his death left to himself, which was that of hanging, 86. See Dioclesian.

Maximin declared Cæsar, xiv. 75. Causes himself to be proclaimed emperor, 83. Divides with Licinius the provinces of Galerius, 87. Abuses enormously Valeria, the wife of Galerius, and daughter of Dioclesian, 88. Persecutes the Christians in the East, 96. His dominions afflicted with many dreadful calamities, 97. War between him and Licinius, 99. Complete victory gained over him by Licinius, 100. His unaccountable distemper and death, 101. All his friends, relations, &c. with his family, and those of Dioclesian and Galerius, entirely cut off and exterminated, ib.

Maximinus encouraged the Gaulish legions to assassinate the emperor Alexander, xiii. 444. Declared emperor, and his son of the same name, Cæsar, 451. His transactions till Gordian was proclaimed emperor in Africa, 452, & seq. When the senate all to a man revolt from him, 458. Upon the death of the Gordians, the senate set up Pupienus and Balbinus against him, and declared young Gordian Cæsar, 461.

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Maximian and his son murdered in a mutiny of their soldiers, to the great joy of all at Rome, 456.

Maximian, great cruelties of, at Rome, xiv. 236. Ordered by Gratian, with his accomplices, to be put to death, 267.

Maximus, the famous master of Julian, with other philosophers, put to death, supposed as addicted to the study of magic, xiv. 263. See Festus.

— revolts in Britain, xiv. 285. His character, ib. Passes over into Gaul, ib. Declares his son Victor his colleague, 287. Puts Macrobaudes and Balio, Gratian's favourites, to death, ib. Theodosius assembles an army to march against him, but accepts of his alliance against the common enemy, upon his assurance he had no design to molest Valentinian II. 289. Maximus, however, invades the dominions of Valentinian, who flies to Theodosius, 301. Reduces several cities, 302. His army is twice defeated by Theodosius, and himself taken and beheaded, 303. His son Victor is taken in Gaul, and put to death, ib. See xvii. 103.

— set up in Spain by Gericus, xiv. 368. See Gericus.

— Petronius, to revenge the violence offered his wife by Valentinian III. Causes him to be murdered, xiv. 419. Assumes the purple, but soon repents the step he had taken, 420. Appoints Avitus commander in chief of all the Roman forces, ib. Eudoxia, Valentinian's empress, forced to marry him, invites Genetrix into Italy, ib. Maximus murdered, 421.

Mazares, charged by Cyrus to reduce the Greek states in Asia, vi. 241.

Mecca and Medina, two famous cities of the province of Hejaz in Arabia, described, xvi. 261. Mohammed lies buried in a magnificent building at Medina, 262.

Medicinal waters again hemorrhages and Stone, xvi. 355.

Medicine, science of, seems to have owed its origin to the Egyptians, i. 246.

Media, description of, iv. 1. This country, once the seat of a potent empire, derives its name from from Midai, the third son of Japhet, ib. How bounded, according to Ptolemy, 2. Its provinces and cities, ib. Ecbatan, the metropolis of all Media, and seat both of the Median and Persian monarchies, ib. Described, ib. Mountains and rivers, 3. Soil and Climate, 4. Caspian Sea described, 5.

— history of the kingdom of, viz. that part which lay between Mount Taurus and the Caspian Sea, ix. 125. This country was taken by Alexander, being defended by Artabanus, who retreated to the Caucasus and

transmitted it to his posterity, ib. From Artabanus it was called Artabania, or simply Artabane, 126. In process of time it became a considerable kingdom, ib. Succession of its kings, ib. Fate of its last king, Artabane, on whom Marc Antony made war, 137.

Medes, history of their antiquity, government, laws, religion, customs, arts, learning, and trade, vi. 7. Their origin puts them upon a level with the most ancient nations, ib. Their government was originally monarchical, having had kings of their own in the earliest times, ib. They were first brought under the Assyrian yoke by Pul, or his immediate successor, 8. In the reign of Sennacherib they shook off that yoke, and after the revolt, their kings were quite absolute, and controlled by no law, ib. The Medes, once a warlike race, but became one of the most effeminate of Asia, ib. Some particulars relating to their manners and customs, ib. Their laws and religion much the same with those of the Persians, which see. But a law once made, it was not in the power of the king to revoke, 9. As to their arts, learning, and trade, we are quite in the dark, ib.

— chronology of the, to the translation of their empire to the Persians, iv. 9. Table of the kings of the Medes according to Herodotus, Diodorus Siculus, Eusebius, and Syncellus, 12.

— history of the, which may be called fabulous, extracted from Ctesias, his transcriber Diodorus, and their followers, iv. 13.

— genuine history of, from the time of throwing off the yoke of the Assyrians in the reign of Sennacherib, iv. 15. Live some time without a king, but brought under subjection by one of their own country, whose name was Deioces, 16. Invades Assyria, but is entirely defeated by Salsdouchinus, or Nabuchodonosor, with the loss of several cities, and Ecbatan itself almost entirely destroyed, 17. Is succeeded by his son Phraortes, a prince of a warlike temper, who subdues several of the neighbouring nations, 18. Invades Assyria, lays siege to Ninereh, but perishes in the attempt, ib. Cyaxares, his son and successor, a brave and enterprising prince, drives the Assyrians into Ninereh, which he besieges, but is obliged to desist and defend his own kingdom against an invasion of the Scythians, ib. Some account of the conquests of that people, 19. Cyaxares defeated by them, but at length expedites himself of the provinces he had lost by Artaxerxes, 20. Soon after engages in a war with the Lydians, but extracted from the embarrassment with

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- with the Babylonians, resumes the siege of Nineveh, which he takes and destroys, 21. Hence two collateral empires of the Medes and Babylonians rose on the ruins of the Assyrian monarchy, 22. The two kings, Cymares and Nebuchadnezzar, prosecute their victory, leading their confederate army against Pharaoh, Necho, king of Egypt, the Jews, and others, whose spoils they divide, ib. Astyages, called in Scripture Ahasuerus, succeeds his father Cymares, 23. From his daughter Mandane, married to Cambyzes, a Persian, sprung Cyrus, the founder of the Persian monarchy, ib. Astyages was succeeded by his son Cymares II. uncle to Cyrus, in whose reign Babylon was taken, and the Babylonian empire utterly ruined, 24. Cyrus held the empire only in partnership with him, yet having the command of the army, and the whole management of affairs, was looked upon as the supreme governor of the empire, ib. Hence Darius the Mede, who reigned in Babylon like a conqueror, can be no other than Cymares, 25. Cymares and Cyrus settling the affairs of their new empire, divided it into one hundred and twenty provinces, 26. Daniel appointed prime minister, but jealousy in other courtiers made them conspire his ruin, from which he was miraculously delivered, ib.
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- Megaleus,** leagued in treachery with Apelles, vi. 78, & seq.
- Melanogæti, or Nigritæ,** history of the, xvi. 170. Their country situate, according to Ptolemy, south east of Gætulia Proper, and north of the river Niger, ib. Constituted a nation different from the Gætulians, 171. Their villages, ib. How they supplied themselves with water, ib. The river Niger described, 172. Called by the Negroes the River of Senegal, and by the Arabs the Nile of the Nigritians; ib. Other particulars concerning the manner of carrying on war and trade by those black Gætulians, 173.
- Milchisedek,** a Canaanite, king of Salem, and acknowledged by Abraham to be priest of the most High God, i. 390. Presents Abraham with bread and wine as he was returning from the war against the five kings, and receives from him tithes of all the spoil, 394. Blesses him in the name of the most High God, possessor or creator of heaven and earth, ib. See Salem and Canaanites.
- Meleager,** a manager of affairs after the death of Alexander the Great, his character, vii. 439.
- Melita** seized by the Romans, x. 422.
- Melita,** death of, xii. 35.
- Melos,** one of the Cyclades, vii. 193. Its situation and extent, ib. This island, though small, made a very considerable figure in the flourishing ages of Greece, ib. Suffered extremely for its attachment to Lacedæmon, ib. Reduced with other islands to a Roman province, ib. Greatly commended for its pastures and mineral waters, ib.
- Memmius** excites the people against Jugurtha, and his accomplices, xi. 170.
- Memnon,** a Persian general of great renown, iv. 221.
- Memnonian birds,** iii. 477.
- Memory of things** anciently preserved by inscriptions on pillars, i. 251. The most famous of these were the columns of Hermes in Egypt, from which Pythagoras and Plato borrowed their philosophy, ib.
- Mendes, or Marus,** a king of Egypt, celebrated for the sepulchral labyrinth he built, 295.
- Menenius Agrippa,** by his famous apologue, overcomes the obstinacy of the people, x. 48.
- Menes, or Menas,** universally agreed to have been the first mortal who reigned over Egypt, i. 278.
- Merals, Cornelius,** the high-priest, before he expired, sprinkled the altar of Jupiter with his blood, devoting with many imprecations, the tyrants Marius and Cinna to Pluto and the infernal gods, xi. 269.
- Messana,** a city of Sicily, taken and razed by the Carthaginians, vi. 403.
- Megallina,** wife of the emperor Claudius, her life, xi. 419. Openly marries Silius, 430. Claudius made acquainted with her conduct, 431. She endeavours to appease him, 432. Is abandoned by all, ib. Her death, 435.
- Messene,** a famous city of Achaia. See its history interwoven with that of Achaia, Athens, Lacedæmon, &c.
- Messenian war,** what gave rise to it, v. 401.
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- Messenians,** ancient, restored, vi. 12.
- Metellus** gains a signal victory in Sicily over the Carthaginians, x. 376. Signalizes his zeal, 397.
- **Q. Cæcilius,** proconsul in Spain, recovers all the Tarraconian Spain, xi. 99. Recalled, 100. His retirements, 101. See next article. Metellus sent against Jugurtha, xi. 176. Defeats him twice, 178. and 187. Marius, his lieutenant, chosen consul, and succeeds him in command, 181. Metellus decrees a triumph, ib. Is banished for refusing to take an oath proposed by the tribunes, 225. Recalled, 229. The people shew their regard for him, 230. By choosing his relation Q. Cæcilius Metellus consul,

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**Metempsychosis**, doctrine of the, first known in Egypt, i. 239.  
**Mentius** wrote very accurately on the Athenian government, v. 140.  
**Michael** proclaimed emperor by the senate, takes his son for colleague, xv. 54. But being defeated by the Bulgarians, resigns the empire to Leo, who had just defeated the Saracens, 55.  
**III.** succeeds his father Theophylus in the empire, and being then but six years old, his mother Bardas takes upon her the administration, xv. 68. The empress resigns, 69. Michael an impious prince, ib. His uncle Bardas created Cæsar, but murdered, 71. Michael takes Basilus for his partner in the empire, ib. Murdered, 72.  
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**—** surnamed Calaphates, proclaimed emperor, xv. 115. Banishes his uncle John the eunuch, and confines the empress Zoe to a monastery, which causes his being deposed and banished, 116.  
**—** Strategicus, to whom the empress Theodora bequeathed the empire, offends the officers of the army, xv. 122. Several of them conspire against him, and force him to resign, 125.  
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**Midian**, land of, situate on the north of Amalek, ii. 113. The country hot, sandy, and in many parts quite desert, ib. Divided into five kingdoms, which contained some cities of note, ib. See Midianites.  
**Midianites**, or Medianites, history of the, i. 363. Derive their origin from Midian, the fourth son of Abraham by Keturah, ib. Distinguished into two classes, shepherds and merchants, ib. Their manners, therefore, as different as their way of life, ib. Use of writing early known in those parts among the descendants of Abraham, also of some kind of arithmetic among the merchants, and probably a competent skill in geography, astronomy, and astronomy, 364. Their religion, at first pure and right, long con-  
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**Migration**, see Countrey.  
**Miletus**, formerly a city of great note, being styled the first city of all Ionia, history of, vi. 229, & seq.  
**Military institutions** of Adrian, xiii. 292.  
**Millennium**, when to happen, according to the computation of Usher, iii. 191.  
**Milo** kills Clodius, xi. 371. Tried and condemned for it, 373.  
**Miltiades**, an Athenian general. See his history, connected with that of the Athenians, v. 212.  
**Mines** of silver and gold in Spain seized by the Romans, xvi. 379.  
**Minos**, a king of Crete, vii. 120. His laws, 122.  
**Miraculous shower**, which relieves the army of M. Aurelius, and induces the enemy to throw themselves on his mercy, xiii. 328.  
**—** apparition of a pillar of light above the sun, in the form of a cross, xiv. 914.  
**Miscipsa**, son of Masinissa, king of Numidia, becomes sole possessor of that kingdom, shortly after his father's death, xvi. 124. Full account of his reign, and the fate of his two sons, and his nephew Jugurtha, 125, & seq.  
**Mithras**, captain of the guards, and father-in-law to the emperor Gordian, xiii. 470. Is decreed a triumphal statue, 471. Dies, ib.  
**Mithras**, thought to have a kind of divine virtue, xvi. 387. Veneration of the ancient Christians, xvii. 12.  
**Mithridates**, the Iberian, king of Armenia, cut off by the treacherous conduct of his nephew Rhodamitus, viii. 393.  
**—** king of Pontus, surnamed the Great, famous as well for his extraordinary talents, as for his campaigns, and wars with the Romans, viii. 420. History of his reign and transactions, 421, & seq. His character, 474.  
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- considered as the epoch of the Parthian grandeur, ix. 157.
- Moab, land of, situate in Arabia Petraea, on the north of Midian, ii. 114. Had cities formerly which were considerable, ib. See Moabites.
- Moabites, history of the, i. 341. Descended from Moab the son of Lot, by his eldest daughter, ib. Country possessed by them, 345. Their government, customs, &c. ib. Their religion, ib. Sacrificed in the open air upon mountains, and in temples built to their idols, 347. Drive out the Ammonites, the first inhabitants of the land they designed to settle in, but lose part of their acquisitions to the Amorites, ib. Balak, their king, when the Israelites encamped in the plains of Moab, ib. See Balak and Balaam.
- The Moabites endeavour to oppress the Israelites after their settlement in Canaan, 350. Keep them in subjection eighteen years, ib. The Israelites freed by Ehud, a Benjamite, from their yoke, 351. Discomfited afterwards by king David, who compelled the remains of them to be his vassals and tributaries, 352. Subject to Solomon and Rehoboam till the revolt of the ten tribes, ib. After annoying and being annoyed several times by Israel and Judah, were entirely subdued by Nebuchadnezzar, 354. At length became one people with the inhabitants of the deserts of Syria, and in the third century after Christ lost their ancient name for the more general of Arabians, 355.
- Moguls, history of the ancient, xviii. 1. Descended from Magog, some traces of which name appears in the word Mogli, an abbreviation of Magogli (the son of Magog), the old name of the Muscovites and Tartars, 2. Their government, laws, religion, customs, language, learning, and disposition, the same as of the ancient Turks and Tartars, 5, & seq. Derive their name from Mogul or Mengi Khan, the first monarch of the Moguls, 16. From his eldest son Kara Khan, the famous Janghis Khan is said to be descended, 17. Succession of the Mogul princes from Kara Khan to Janghis Khan, 18, & seq. The Moguls overthrow the Tartars, 25. See Scythia, Turks, Tartars, and Ogis Khan.
- Mohammed, the pestilent and impious doctrine of that impostor first broached in the reign of the emperor Heraclius, xv. 22. He reduces Mecca and Medina, ib. See Saracens.
- short account of the Arabs to his time, xvi. 125.
- Moltan of the Turks, successor to Amurath, builds a fort on the Bosphorus, xv. 204. Takes all the forts in the neighbourhood of Constantinople, and lays siege to it, 210. Conveys eighty gallees overland into the haven, 212. Holds out to the Turkish soldiers, seized with a panic, and beginning to mutiny, the immense booty they should acquire, 213. Prepares for a general storm, and begins the attack, 214. Constantinople taken and plundered by him, 215.
- Molcha, a port-town on the Red Sea of considerable note, xvi. 258.
- Molo, a general of Antiochus the Great, revolts from him, viii. 140. Defeated and lays violent hands on himself, 145.
- Muna, now Anglesey, island of, the ancient seat of the Druids in Britain, xvii. 53.
- Monastery, a strange ruse one, described, xvi. 334.
- Moon, the Egyptians sacrificed to her when she was at the full, i. 126.
- Morea, the Peloponnesus, how so called, vi. 154.
- Moria, Mount, described, ii. 64. See Palestine.
- Moses, the Jewish lawgiver. See the history of his transactions under the title of the history of the Jews, from the beginning of their Egyptian bondage to their entrance into the land of Canaan, ii. 280.
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- Mother, Great, of the Gods, what delivered for her to some Roman ambassadors, ix. 16.
- Mutianus, governor of Syria, enters into an alliance with Vespasian, xiii. 122. Measures agreed on between them, 126. The Dacians in arms, quelled by him, 128. Arrives at Rome, 153. His character, ib. Causes Calpurnius Galerianus to be murdered, 154. Advises the forgetting of grievances arising from the necessity of the late times, 165.
- Mucius Scaevola, desperate enterprise, and wonderful resolution of, x. 16.
- Mummius arrives in Greece, and defeats the Achæans, vi. 148. Enters Corinth and plunders it, 149. Rich spoils of Corinth, which is reduced to ashes, 150. Mummius honoured with a triumph, 153. See Corinth.
- Munda, battle of, in Spain, which Cæsar gains against Pompey's sons by mere accident, after being contested from the rising to the setting of the sun, xi. 454.
- Murder, not capital amongst the ancient Germans, xvii. 22.
- Murex, a fish which yielded the choicest purple dye. See Phenicee.
- Museum of Alexandria, viii. 268.
- Musa, Antonius, restores Augustus to health, xii. 154.
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Muzalo, a person of distinguished merit, appointed regent of the empire of Nice during the minority of John Lascaris, but assassinated by means of Michael Palæologus, xv. 158, and xvi. 330. See Palæologus.

Myconius, or Cherinus, a king of Egypt, and son of Cheops, which see. He proved a good and merciful prince, i. 300. His daughter dies, and he buries her in an extraordinary manner, 301. He was said to have forced and despoiled her, ib. The oracle at Butus declares him to be short-lived, ib. His expostulation with that oracle, and its answer, 302. Finding his doom irreversible he addicta himself to all manner of pleasure, ib. Finally, he built a pyramid of Ethiopian stone, which the Greeks erroneously attribute to the courtisan Rhodopis, ib.

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NABIS, a cruel tyrant of Sparta, v. 511. v. 59. Submits to the terms proposed by Lysander, xi. 57. Nabonassar, the 1st king of Babylon, in the Jewish chronology, iii. 412. See *Chron.*

Nadab, king of Israel, slain, with the whole race of Jeroboam, ii. 424.

Nævius, the augur, adventure of, ix. 430.

—— the poet, introduces on the Latin stage the first regular comedy after the Greek manner, x. 444.

Nails, odd ceremony of driving, x. 226.

Names, every Roman had generally three, and sometimes four, ix. 418.

Narbonne built, xi. 157.

Narcissus, freedman to the emperor Claudius, made commander of the guards for one day, xii. 432. Incenses Claudius against Messalina, 433. Hastens the execution of Messalina, 434. Sacrificed to revenge and jealousy, 451.

Narjes, a high-spirited Persian king. See an account of his reign, in ix. 220.

—— and Aratus revolt to the Romans, xiv. 455. Revolts from Phocas, and defeats Germanus, and Leontius, xv. 12. Phocas, having gained him over, causes him to be burnt alive, ib. His death greatly regretted by the Romans, ib.

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Naxos, now Naxia, and for its great fertility called Little Sicily, is the most fruitful of all the Cyclades, vii. 194. Its situation and extent, 195. Famed for its excellent wines, 20. First peopled by the Thracians, *How governed*, 196. The city of *Naxos*

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- Nagos destroyed by the Persians, *ib.* Fell under the Roman power in the Mithridatic war, *ib.* Released from the Rhodian oppression by Marc Antony, and restored to their former liberty, which they enjoyed till the reign of Vespasian, *ib.*
- Nazaleod, a British king, defeated and slain by Cerdic, *xvii.* 121.
- Nebuchadnezzar, king of Babylon, wastes and plunders Egypt, *i.* 314. Fuller account of his conquests, exploits, and transactions in *iii.* 416, &c. Said to have reigned nine years in Spain, *xvi.* 378.
- Nebuchadonozur, or Saorduchinus, king of Assyria, a warlike and active prince. See Assyrian history, according to Scripture, *iii.* 385.
- Nechus, the son and successor of Psammetichus, king of Egypt, and the Pharaoh Necho of Scripture, *i.* 309. By building two fleets of galleys affects the empire of the sea, *ibid.* Not only great by sea, but also formidable by land, 310. Marches against the king of Assyria, but opposed on his passage by Josiah, king of Judah, defeats him in battle, *ib.* Becomes master of Judea and Syria, 311. Did not long enjoy his new acquisition, being routed with terrible slaughter by Nebuchadnezzar, king of Babylon, *ib.*
- Nectanebus, a king of Egypt, and first of the Sebennytic race, *i.* 327. The Persians, in the second year of his reign make fruitless attempts against him, 328. Is succeeded by Tachos. See Tachos.
- the last king of Egypt, *i.* 329. Rebellion against him, which is quelled, *ib.* Is joined by the Sidonians, Phœnicians, and Cypriots, against the Persians, *ib.* Invaded by the Persians, *ibid.* Flies into Ethiopia, 330. Egypt finally reduced by the Persians, ever since remained under a foreign yoke, 331.
- Nehemiah, a Jew of great learning and piety, commissioned to succeed Ezra in the government of Judah, *iii.* 17.
- Nemæan games, *vi.* 161.
- Nerozefarea ruined by an earthquake, *xiv.* 120.
- Nephereus, a king of Egypt, joins the Lacedæmonians in a confederacy against the Persians, *i.* 326.
- Nepotianus assumes the title of Emperor, and seizes Rome; but is killed in a bloody battle between him and Magnentius. See Magnentius.
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- raelites, taking advantage of it, pursued them with great slaughter; and, for the present, put an end to the dominion they had exercised over them, *ib.* This victory, obtained by the prayers of Samuel, was followed by another, equally miraculous, in a few years after, when the Philistines became more powerful than ever, 422. Again, in a few years, intent on trying their strength with the Israelites, upon the slaying of their gigantic warrior Goliath by David, they fled with great precipitation, and were pursued with great slaughter by Saul to the gates of their own cities, 423. Next, David overthrew them in battle; and, about this time, their government, directed by lords or princes, was committed to a king by the name of Achish, 424. All this while, upon no settled terms with Saul, they marched against him, encamped on Mount Gibeon, and gained a complete victory over the Israelites, 425. After this battle, when David, proclaimed king, was soon acknowledged as such by all Israel and Judah, they renewed hostilities, but were overthrown by him in several encounters, 426. Whence made tributaries to his throne; and, now grown wiser, they applied themselves to commerce, and the arts of peace, 427. Many years after, they were harassed by Nadab and Elah, kings of Israel, whom they vigorously opposed, yet courted favour with Jehoshaphat, king of Judah, 428. They however rebelled against Jehoram, his son, committing horrid devastations and massacre; but their success in the end proved very unfortunate, 429. Being invaded by Uzziah, king of Judah, who dismantled their cities, under which blow they groaned till the reign of Ahaz, when they took up arms again, and added a large portion of the kingdom of Judah to their country, *ib.* This fine acquisition was but a short time in their hands, Hezekiah, the son of Ahaz, having overrun their whole country; and, to add to their misfortunes, at the same time, they were attacked by the Assyrians, in the reign of Sennacherib, *ib.* From thence forward, they were tributary to the great monarchies, as they succeeded each other; and what in the end became of them, is best learned from the threats of the prophets, particularly Zephaniah, 430.
- Philistine satrapies, five in number, situate along the Mediterranean coast, between that and the tribes of Simeon, Dan, and part of Benjamin, *ib.* 106. How far their territories extended inland, is not easy to guess, *ib.* The names of these satrapies, as they lay from north to south, are
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- Philistus banished by Dionysius the tyrant, though chiefly indebted to him for his power, *vi.* 418. Recalled from banishment, 426. Characterized as a brave commander, a man of extraordinary parts and uncommon learning, *ib.* Defeated by Heraclides, lays violent hands on himself, 435.
- Philoxænen, an Achaean general of distinguished merit. See his history in *vi.* 39. & seq. His character, 93, 119.
- Philopheus banished Rome by Domitian, *xiii.* 215.
- Philosophy, natural, of the ancient Egyptians, best known from the ancient Greeks, who were their scholars, *i.* 248.
- Philotas, one of Alexander's favourites; seized, tortured, and put to death, *vii.* 264.
- Philoxenus sent to the quarries for censuring the poetry of Dionysius the tyrant, *vi.* 416.
- Phocæa, a remarkable city of Ionia, *vi.* 216.
- Phocas declared emperor by the army on the Danube, *xv.* 10. Crowned emperor at Constantinople, *ib.* Murders the emperor Mauritius, his children, brother, and several others, *xi.* His character, *ib.* He is hated by the people, *ib.* Causes Naries to be burnt alive, *12.* His cruelty, *ibid.* Conspiracy against him discovered, *13.* Deposed and put to death, *15.*
- Phocion, a great Athenian general, his character, *v.* 325.
- Phocis, history of the ancient kingdom of, *v.* 86. Its situation and limits, *ib.* Celebrated mountains, *ib.* Cities, the chief of them Delphos, *87.* First discovery of the Oracle of Delphos, *ib.* Three different chapels at the mouth of the cave, *ib.* Court of the amphyctions at Delphos, *88.* Other cities of Phocis, *ib.* Little known of the history of the ancient Phocians till the time of the Holy War, *89.* Occasion and success of it, *ib.* Other cities of Phocis any way remarkable for antiquity and grandeur, *90.* See Thessaly.
- Phœnice, description of, *ii.* 1. Whence it borrowed its name is uncertain, *ib.* Sometimes was extended to all the maritime countries of Syria and Judea, *2.* Phœnice Proper, was bounded by Syria on the north and east, by Judea on the south, and by the Mediterranean on the west, *ib.* Contained several famous cities, as Sidon, Tyre, Aradus, Tripoli, Byblus, Berytus, which see under their respective heads.
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- , the consul, defeats Hannibal, though at first worsted by him, xi. 35.
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- Syphax*, king of the *Masseyli*, twice defeated by *Masinissa*, *xi.* 3. Espouses the *Carthaginian* interest, 29. *Sophonisba* given in marriage to him, whereupon enters into an alliance with *Carthage*, 34. And joins the *Carthaginians* with his forces, 37. His camp surprised and burnt by *Scipio*, 38. Defeated by *Scipio*, and taken prisoner, 39. See a farther detail of his history in *vol.* *xvi.* 116, & seq. Connected also with the *Roman* and *Carthaginian* History in the second *Punic* war, which see.
- Syracuse*, history of, *vi.* 337. The first kind of government that prevailed in *Syracuse*, not well known, *ib.* Monarchical government, if first introduced, soon changed into a democracy, *ib.* The history of this republic for two hundred years, very obscure and uncertain, 338. In the reign of *Gelon*, *Syracuse* first made a very considerable figure, *ibid.* Born in the city of *Gela*, whence he probably took his name, *ib.* Seizes on the sovereignty of *Gela*, and is soon after put in possession of *Syracuse*, *ib.* Becomes powerful, and is courted by the neighbouring and other states, 339. Upon what terms he offers to assist the *Greeks* against the *Persians*, *ibid.* His offer rejected, *ibid.* His policy on this occasion, 340. *Hamilcar* lands in *Sicily* with a very formidable armament, to make a diversion in favour of *Xerxes*, king of *Persia*, 341. Lays siege to *Himera*, *ibid.* *Gelon* marches to the relief of that place, and defeats the *Carthaginians* with great slaughter, *ibid.* A few *Carthaginians* only who had saved themselves in a small boat, bring home an account of the entire defeat of their army, and the loss of their fleet, 342. *Carthage* in great consternation, 343. Peace concluded, and upon what terms, *ib.* *Gelon* now

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is opposed by Nicias, 367. The Syracusans reinforced, ib. The plague in the Athenian army, ibid. Nicias deterred by an eclipse from returning to Greece, ibid. The Athenian fleet defeated, and the admiral killed, ibid. The Athenians gain some advantages by land, 368. Another sea-engagement with great slaughter on both sides, 369. The Athenians defeated with great loss, 370. The Athenians resolve to retire, ib. But are prevented by a stratagem, ibid. The Athenians in the greatest distress, 371. Encouraged by Nicias, ibid. March off, but are greatly harassed by the enemy, 372. Demosthenes and his corps forced to surrender, ib. Nicias greatly harassed on his march, 373. Great slaughter of his men, ib. Nicias forced to surrender, ib. The assembly at Syracuse divided in their sentiments, concerning the prisoners, 374. The generals whipped and put to death, 375. Hard fate of the other prisoners, ib. This war cost the Athenians an immense treasure, and they gained nothing by it but shame and dishonour, ibid. The Syracusans soon after involved in a new war, from the Egistines offering the Carthaginians to put their city into their hands, upon account of a new attack made upon them by the Selinuntines, 376. The Carthaginians hereupon attempt to create a misunderstanding between the Selinuntines and Syracusans, but without success, ib. The Egistines begin the war, 377. The Carthaginians side with the Egistines, ib. Hannibal, the son of Gisco, lands in Sicily, ib. The city Selinus besieged by the Carthaginians, ib. The Selinuntines defend their city with great bravery, but in the end it is taken and razed, 378. Barbarity of the Carthaginians, 379. Himera besieged, ibid. Makes a vigorous defence, 380. Part of the Syracusans return from Himera, ibid. Himera taken and razed, 381. Cruelty of the Carthaginians, ibid. Hermocrates banished, ib. Attempts to return by force, and is killed, 382. The Carthaginians return to Sicily with the design of subduing the whole island, ib. Agrigentum besieged by them, makes a vigorous defence, 383. Hannibal dies, 384. The Syracusans send an army to the relief of the besieged, who defeat the Carthaginians, ib. The Carthaginians reduced to great straits, but their general Hamilcar, by intercepting the Syracusan fleet, laden with provisions, distresses Agrigentum, now labouring under the same want, 385. The inhabitants abandon the city, and retire to Gela, 386. The Carthaginians practise all sorts of

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cruelty in the city, *ib.* Gellias sets fire to the temple of Minerva, and consumes in the flames both himself and the immense riches of that stately edifice, 387. Among other curiosities was the famous bull of Phalaris, which was sent to Carthage, *ib.* Disturbances on the occasion raised at Syracuse, give Dionysius a fair opportunity of seizing on the sovereign power, *ibid.* Dionysius stirs up the people, 388. Is chosen one of the generals, *ib.* Gets the Syracusan exiles recalled, 389. Gains the soldiery, 390. Made general in chief, 391. Procures a guard, *ibid.* Seizes on the citadel, and declares himself king of Syracuse, 392. Gela besieged by the Carthaginians, 393. The inhabitants abandon the city, *ibid.* The Syracusans revolt from Dionysius, *ibid.* He possesses himself of the city, 394. Peace between the Carthaginians and Dionysius, *ib.* He fortifies the island, and divides it from the rest of the city with a high and thick wall, flanked with strong towers, 395. The Syracusans revolt anew, *ib.* Dionysius besieged in the island, *ib.* And reduced to great straits, 396. Obtains leave to depart the city, *ib.* The Syracusans trusting to the treaty, disarm part of their troops, and suffer the rest to disperse, *ibid.* In the mean time the Campanians, who garrisoned the places possessed by the Carthaginians, encouraged by his promises, extricate him from the port where he was shut up, *ibid.* And he recovers the sovereign power, 397. The Campanians seize on the city of Entella, *ib.* Dionysius disarms the Syracusans, *ib.* Subdues several free cities, *ibid.* Prepares to make war on the Carthaginians, 398. Fits out a fleet, *ibid.* War declared against the Carthaginians, 399. Motya besieged and taken, a city where the Carthaginians kept their ammunition and stores, 400. The city plundered, and the inhabitants treated with great cruelty, 401. Great preparations of the Carthaginians against Dionysius, *ib.* Amilcar, landing in Sicily, takes Eryx and Motya, 402. Messina taken by the Carthaginians, and rased to the ground, 403. Fight at sea between Mago and Leptines, *ib.* Leptines defeated, 404. Dionysius marches back to Syracuse, *ib.* Syracuse besieged, 405. The Syracusans defeat the Carthaginians by sea, 406. Bold speech of Theodoros, in the Syracusan assembly, to the disparagement of Dionysius, *ib.* Made of no effect by the Lacedæmonian admiral's declaring for Dionysius, 407. A plague in the Carthaginian army, *ibid.* Dionysius forces the Carthaginian camp, and burns their fleet, 408. Grants the Carthaginians leave to retire, 409. Amilcar lays violent hands on himself, 410.

Messana rebuilt, *ib.* Dionysius defeats the Rhegians, and soon after Mago, the Carthaginian admiral, in their attempt on Messana, *ib.* But transporting an army over to Rhegium, is repulsed there himself, 411. He lays waste, however, the territory of Rhegium, and then retires to Syracuse, *ib.* Mago, in a second attempt, reduced to straits, makes peace with him, *ibid.* Dionysius attacks again Rhegium, but his fleet is defeated, himself narrowly escaping, *ib.* Stirs up the Lucanians against the Greeks in Italy, 412. Leptines's generous behaviour, *ib.* Dionysius passes again into Italy, *ib.* Lays siege to Caulonia, 413. Defeats the Italians, attempting to relieve it, *ibid.* His generosity to the captives, *ibid.* Rhegium besieged, 414. The Rhegians comply with the conditions offered by Dionysius, *ib.* Who nevertheless renews hostilities, 415. Dionysius dangerously wounded, *ibid.* The besieged reduced to great straits, *ibid.* Rhegium taken, *ibid.* Dionysius's cruelty to Phyto, 416. Dionysius addicted to poetry, *ib.* Philoxenus sent to the quarries for censuring his poetry, *ib.* His pleasantries taken in good part by Dionysius, 417. Disputes the prize of poetry at the Olympic games, *ibid.* His poetry now received there, 418. Sends his poems a second time to Olympia, where they are treated with the same contempt as before, *ib.* Falls into a deep melancholy, or kind of madness, on that account, *ib.* In these fits puts many of his friends to death, and banishes others, *ibid.* To remove his melancholy has again recourse to arms, *ib.* Forms a design of plundering the temple of Delphi, 419. Plunders the temple of Agylla in Hetruria, *ib.* Dionysius makes war on the Carthaginians, and defeats them, *ib.* Dionysius routed, *ib.* Peace concluded, 420. Dionysius victor in poetry at Athens, *ib.* His joy on that occasion, *ib.* And consequences the cause of his death, after he had reigned thirty-eight years, 421. His character, *ib.* His impiety, *ibid.* His suspicious temper, 422. His good qualities, 423. He left three children by his wife Doris, the Locrian, and four by Aristomache, the sister of Dion, *ib.* Dionysius surnamed the Younger, his son by Doris, peaceably ascends the throne after him, *ib.* His character, *ib.* Dion's excellent qualities, 425. Dionysius abandons himself to debauchery, *ibid.* Sends for Plato, 426. Philistius sent for by the courtiers, as a counterpoise to Plato and all his philosophy, *ib.* Plato arrives at Syracuse, *ibid.* Conspiracy of the courtiers against Dion, 427. Dion banished, 428. Plato leaves Sicily, *ib.* Dion highly honoured in Greece, *ib.* Plato returns to Sicily, 429. Dis-

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Disgraced by Dionysius, *ib.* Plato returns to Greece, 430. Dion resolves to deliver Sicily, *ibid.* Raises troops privately, 431. Sets sail to Sicily, *ibid.* Arrives in Sicily, *ibid.* Is joined by several states, and great numbers of Syracusans, who declare him and his brother Megacles generals, 432. Dion received with great joy by the Syracusans, *ib.* Dionysius enters the citadel, 433. Gains time with feigned proposals, *ib.* Attacks the Syracusans, *ibid.* Dion's gallant behaviour, *ib.* Dionysius's troops defeated, *ib.* Ingratitude of the Syracusans towards Dion, 434. Heracles endeavours to estrange the minds of the people from Dion, *ib.* Philistus, defeated by Heracles, lays violent hands on himself, 435. Dionysius flies to Italy, *ib.* Factions in Syracuse, *ib.* Dion obliged to quit Syracuse, 436. Buts to fight the Syracusans, who pursued him, *ib.* Dion well received by the Locusts, 437. Syracuse taken by the garrison of the citadel, 438. Dion recalled, *ibid.* The Syracusan deputies, how received by him, *ibid.* Deplorable condition of Syracuse, 439. Dion relieves Syracuse, 440. Heracles and Theodotus submit to Dion, 441. Who generously pardons them, *ibid.* The citadel surrenders, *ibid.* Dion enters the citadel, *ib.* Is met by his sister and wife, *ibid.* Heracles put to death by Dion's order, 442. Dion treacherously murdered, 443. Calippus, his murderer, makes himself master of Syracuse, but is soon driven out, and murdered, *ib.* Dion's wife and sister put to death, *ibid.* New nobles in Syracuse, *ib.* Dionysius re-asserts himself in the possession of his dominions, ten years after he had been obliged to quit the throne, 444. Becomes more savage and brutal than ever, *ib.* The Syracusans, in their extremity, have recourse to the Corinthians, who send Timoleon into Sicily, to command the Syracusan forces against Dionysius and the Carthaginians, *ib.* Accession of Timoleon, 445. Isotas endeavours to hinder the arrival of Timoleon, 446. Timoleon arrives on the coast of Italy, *ib.* Defeats the Carthaginians, and arrives in Sicily, 447. Isotas defeated by Timoleon, *ib.* Dionysius surrenders himself to Timoleon, 448. Arrives at Corinth, *ib.* His manner of life there, *ib.* Isotas besieges the citadel of Syracuse, *ib.* Messina reduced by Timoleon, 449. Isotas returns to Syracuse, *ib.* Timoleon makes of Syracuse, *ib.* Demolishes the citadel, and other castles, which he calls the nests of tyrants, *ib.* Syracuse re-supplied by the Corinthians, 450. Timoleon delivers the other cities of Sicily from their tyrants, 451. Appoints new

magistrates at Syracuse, *ib.* The amphipolus, a chief magistrate, *ib.* Timoleon makes war upon the Carthaginians, *ib.* The Carthaginians defeated, 452. Their baggage and provisions taken, 453. Peace concluded with the Carthaginians, *ib.* All the Sicilian tyrants taken, and put to death, *ib.* Timoleon resigns his authority, and leads a retired life, 454. Gratitude shewn by the Syracusans to their deliverer, *ib.* Timoleon dies, and is buried with great pomp and magnificence, *ib.* The Syracusans enjoy, for the space of twenty years, the fruits of Timoleon's victories, *ibid.* When a new tyrant starts up, his name Agathocles, who exceeded all his predecessors in cruelty, and other vices, 455. His birth and parentage, according to Theodotus, *ib.* His mother troubled with strange dreams, *ib.* His education, *ib.* His rise, 456. He is driven from Syracuse, *ib.* Attempts the sovereignty of Crete, and of Tarentum, *ib.* Appointed commander in chief of the Syracusan forces, but soon divested of his command, 457. Saves his life by a stratagem, *ib.* Is recalled to Syracuse, *ib.* Courts the favour of the people, *ib.* Is again vested with the chief command of the army, 458. Massacres all the nobles, and chief citizens, *ib.* Pretends a design to lay down his command, and retire, 459. Is proclaimed king, *ib.* Cancels all debts, and divides the lands equally, *ib.* Reduces the greatest part of Sicily, *ib.* Defeated by the Carthaginians, 460. Syracuse besieged, *ib.* Agathocles, though reduced to great straits, resolves to transfer the war into Africa, *ibid.* Escapes the Carthaginian fleet, which he afterwards engages, and puts to flight, 461. Lands in Africa, *ib.* Takes a bold resolution, *ib.* Burns his ships, 462. Reduces and plunders some cities in Africa, *ib.* Carthage in the utmost terror and confusion, 463. The citizens take arms, and form a numerous army, *ib.* By what stratagem Agathocles encouraged his men, *ib.* Hanno, one of the Carthaginian generals, killed, 464. The Carthaginians defeated by the treachery of Bomilcar, *ib.* Amilcar recalled from Sicily, 465. He falsely gives out, that Agathocles and his army were cut off, *ib.* Syracuse in the utmost consternation, *ib.* News of the victory of Agathocles brought to Syracuse, *ib.* The siege raised, *ib.* The Carthaginians defeated in Sicily, 466. Amilcar taken, and put to a cruel death, *ib.* Agathocles dispatches ambassadors to the prince of the Cyrenians, who joins him, but is by him treacherously murdered, *ib.* Agathocles returns to Sicily,

cily, but sets sail again for Africa, 467. Attacks the enemy's camp, but is repulsed with the loss of three thousand men, and all the Africans in his army desert, ib. Agathocles himself deserts his army in Africa, 468. The disappointed soldiers put his sons to death, chose for themselves leaders, and conclude a peace with the Carthaginians, ibid. Cruelties of Agathocles in Sicily, ib. He is reduced to great difficulties by Dinocrates, but boldly hazarding a battle, gains a complete victory over him, 469. After this victory, Agathocles brings the whole island under subjection, and reduces the Bruttii in Italy, ib. From Italy, crossing to the Lipari islands, obliges the inhabitants to pay him a hundred talents of gold, ib. On his return to Syracuse, dies of poison, artfully administered to him by one Menon, 470. His character, ib. After his death, the Mamertini treacherously seize on Messina, 471. Distracted state of Syracuse, ibid. Pyrrhus, king of Epirus, invited into Sicily, 472. Willingly complies with the invitation, ib. His conquests in that island, ib. Makes his son, by the daughter of Agathocles, king of Sicily, 473. Disobliges the Sicilians, ib. His arbitrary proceedings, ib. He abandons Sicily, and returns to Italy, ib. His fleet destroyed by the Carthaginians, 475. Is attacked by the Mamertini, ib. His gallant behaviour, ib. Hiero appointed general of the Syracusans, after the departure of Pyrrhus, 476. He was the son of Hierocles, one of the descendants of Gelon, first king of Syracuse, ibid. Reason of his being exposed soon after his birth, ib. Prognostics of his future grandeur, ibid. His engaging behaviour, ibid. Gains the affections of the Syracusans, 477. Marries the daughter of one of the first and best citizens, ib. Gets rid of the seditious mercenaries in the service of the state, 478. Revives military discipline, ib. Defeats the Mamertini, and takes their general prisoner, ib. Returns loaded with glory and booty to Syracuse, where he is declared king by the unanimous consent of the citizens, and soon after acknowledged as such by all their allies, 479. Prosecutes the war against the Mamertini, who, reduced to great straits, call in the assistance of the Romans, vii. 2. Claudius sent to Messina, which he finds in the possession of the Carthaginians, 3. His speech to the assembly of the Mamertini, and their answer, ib. His intrepidity and resolution, 4. The Romans undertake the defence of Messina, ib. Their small fleet lost or dispersed, ib. Claudius arrives safe at Messina, 5. Seizes the Carthagi-

nian general, and obliges him to deliver up the citadel, ib. Hiero enters into an alliance with the Carthaginians against the Romans, ib. A great fleet and army sent by the Carthaginians into Sicily, 6. Hanno summons the Romans to leave Sicily, ib. Messina besieged by the Carthaginians and Syracusans, ib. The consul Appius Claudius arrives at Rhegium, ib. His message to Hiero, ib. Hiero's answer, ib. The consul Claudius passes over into Sicily, and defeats Hiero, 7. Who retires to Syracuse, 8. Attacks the Carthaginian camp, but is repulsed with loss, ib. The Roman legions however unexpectedly sailing about, fall upon the pursuers, and make dreadful havoc amongst them, ib. The next year both the consuls were sent into Sicily, ib. Progress of the Roman arms there, 9. Syracuse invested by two consular armies, ib. Hiero sends deputies to treat of peace with the Romans, which they on their part not being averse to, an alliance was concluded between them, ib. Thenceforth Hiero saw no war in his dominions, and proved constantly attached to the Romans, 10. His happy reign, ib. Studies the welfare of his people, 11. His wise and equitable regulations, ib. Even in the second Punic war gives proofs of his sincere attachment to the Romans, ib. His presents to the Romans in their distress, ib. Letter from the senate to Hiero, 12. His generosity to the Rhodians, ib. His public works, 13. Wonderful galley built by his order, described, ib. Archimedes, who was the director of the work, spent a whole year in finishing it, ib. His present to Ptolemy king of Egypt, 14. His fidelity to the Romans in their greatest distress, ib. Hiero dies in the 54th year of his reign, ib. Designated to restore the Syracusans to their ancient liberty, but diverted from it by his elder daughter Demarata, in favour of his grand-son Hieronymus, the son of Gelon, to whom he bequeaths the crown, 15. His vices and cruelty, ib. Is universally hated by his subjects, 16. Only three marks of distinction continue at court, Andranadorus, Zoippus, both Hiero's sons-in-law, and Thrafo surnamed Charcarus, ib. Thrafo, who favoured the Romans, unjustly accused and put to death, ib. Andranadorus and Zoippus, easily bring the king into their measures for proposing an alliance with the Carthaginians, 17. Ambassadors dispatched for that purpose to Hannibal in Italy, received with great kindness by him, ib. Embassy sent by Hannibal in return, ib. The Roman prætor in Sicily taking umbrage at this embassy, sends

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sends deputies to renew the alliance made with king Hiero, *ib.* The young king receives the Roman ambassadors with contempt, *ib.* Enters into an alliance with Carthage, 18. The conditions of the treaty, *ib.* Hieronymus dissatisfied with them, obtains others, 19. The Romans begin hostilities, *ib.* Hieronymus murdered, *ib.* Andranadorus seizes on the citadel and the island of Ortigia, 20. Disturbances in Syracuse, *ib.* Polyænus's speech to the people, 21. Deputies sent thereupon to Andranadorus, *ib.* His answer to them, 22. Submits to the senate, and is chosen one of the chief magistrates, *ib.* Hippocrates and Epicydes, Hannibal's agents, whom king Hieronymus had placed at the head of his troops, form a plot against the senate of Syracuse and against Rome, 23. The plot discovered, and Andranadorus in consequence thereof, with Themistius, put to death, 24. Their pernicious designs rouse the fury of the people of Syracuse to extinguish every individual of the royal family, *ib.* Unhappily Heraclea and her daughters, though entirely innocent of the plot, were cruelly murdered, 25. Epicles and Hippocrates, contrive means to have themselves elected prætors upon the vacancy by the death of Andranadorus and Themistius, 26. State of the Roman force in Sicily, *ib.* Marcellus sets out for that island, *ib.* Hippocrates and Epicles omit no artifice to inspire the populace of Syracuse with an aversion to the Romans, 27. On the contrary, Apollonides exhorts the Syracusans to join the Romans, *ib.* The Syracusans offer to renew their alliance with Rome, 28. Hostilities committed against the Romans by Hippocrates, *ib.* Which the Syracusans resent, 29. Hippocrates and Epicydes stir up the Leontines against the Syracusans, *ib.* Hippocrates and Epicydes elected generals of the Leontines, *ib.* Marcellus marches against the Leontines, *ib.* Leontini taken by Marcellus, *ib.* Hippocrates and Epicydes throw themselves upon the mercy of the Syracusan soldiery, 30. The Cretan mercenaries protect them, *ib.* Hippocrates and Epicydes stir up the Syracusans against the Romans by a stratagem, 31. Enter Syracuse, 32. Rule with absolute sway, and are elected prætors, *ib.* Marcellus invests Syracuse, *ib.* Proposes terms for accommodation, which are rejected by Hippocrates, 33. Syracuse besieged by Marcellus, *ib.* Archimedes defends Syracuse with his surprising machines, *ib.* The sambuca invented by Marcellus, 34. Rendered useless by Archimedes, *ib.* Marcellus re-

pulsed in the 6<sup>th</sup> attack, 35. Great havoc made by the engines of Archimedes, *ib.* The wonderful effects of his machines, 36. Marcellus reduces several cities, 37. Hamilco arrives with a powerful fleet and army, *ib.* Hippocrates takes the field with part of the forces, *ib.* Is defeated by Marcellus, 38. Both Carthaginians and Romans receive new supplies, *ib.* Several cities revolt to the Carthaginians, *ib.* The city of Enna preserved by Pinarius, 39. The inhabitants massacred by the Roman garrison, 40. Marcellus retires to winter-quarters, *ib.* Conceives hopes of gaining the place, 41. Resolves upon a general assault, 42. Scyles the walls, *ib.* The quarter called Epipolæ and Tyche taken, 43. Epicydes attempts in vain to drive out the Romans, *ib.* Marcellus unwilling to destroy the city, tries gentle methods with the inhabitants, *ib.* The Syracusans reject his proposals, 44. Tyche and Neopolis plundered, *ib.* The citadel of Epipolæ surrenders, 45. The Carthaginians attack at the same time the Roman camp, and Marcellus in the city, *ib.* But are repulsed with great loss, *ib.* A plague breaks out in Syracuse, 46. Hamilco and Hippocrates die of it, *ib.* Bomilcar sails to Carthage, *ib.* And returns to Sicily with a strong fleet, *ib.* But unexpectedly sets sail again for Africa, 47. Epicles retires to Agrigentum, *ib.* The Syracusans propose to capitulate, *ib.* Assassinate the governor left by Epicydes, *ib.* The magistrates exhort the people to submit to Marcellus, 48. Deputies sent to Marcellus, *ib.* Disturbances raised in Syracuse by the Roman deserters, *ib.* Marcellus takes Syracuse by intelligence, 49. Clemency of Marcellus towards the conquered, 50. Archimedes killed by a Roman soldier, *ib.* A wonderful machine of Archimedes's invention, 51. His sphere of glass, 52. Tomb of Archimedes discovered by Cicero, *ibid.* Mutines maintains the Carthaginian interest in Sicily, 53. Marcellus attacks his camp, but is repulsed, 54. Epicydes and Hanno defeated by Marcellus, 55. New forces arrive from Carthage, in Sicily, *ibid.* The Sicilians complain of Marcellus, 56. Marcellus cleared, 57. Honours decreed him by the Sicilians, 58. The whole island reduced by the prætor Cæcilius, except Agrigentum and its territory, 59. Which Mutines delivers up to the Romans, *ibid.* The consul Lævinus thereupon takes upon him the government of the whole island, making it all but one province, 60. But suffered to enjoy its ancient privileges, and retain all its former rights, *ibid.* Various fortune of the other  
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free cities of Italy, *ib.* Some account of Phalaris, tyrant of Agrigentum, and his brazen bull, *ib.*

Syria, ancient, described, i. 431. Called in Hebrew Aram, from Aram the youngest son of Shem, *ibid.* Included what we now call Syria and Mesopotamia, *ib.* Authors not agreed upon the exact bounds of this country, but its dimensions easy be determined by confining ourselves to the Proper Syria, *ib.* In ancient times variously divided, at first into little kingdoms and jurisdictions, in after times into four principal provinces, Zebah, Damascus, Hamath, and Geshur: afterwards the whole country distinguished into two parts only, Oclestria, and Phenice, 432. After the death of Alexander, according to Strabo's division, into Commagene, Seleucia of Syria, Coelestria, Phenice on the sea-coast, and Judæa in the mid-land; but Strabo elsewhere distinguishes Phenice from Syria, and Ptolemy, besides subdivisions, divides this country into Commagene, Cyræstica, Chalcidene, Chalydonitis, Palmyrene, and Coelestria, 433. Under the Roman empire, Syria Proper was divided into Comagene, or Euphratenfis, Syria Palmyrena, or Syria Salutaris, and Phenicia Libani, or Libanensis: there are other divisions by the Arabs, 437. This country abounds with all things, both for the profit and delight of man, 438. Is a level champaign, covered with a rich deep soil, *ib.* Has some valuable natural rarities, 439. See Salt, Cedars, and Waters.

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